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ART. I.—1. *Lectures on Light.* By JOHN TYNDALL, LL.D.,  
F.R.S. New York. 1873.

2. *The New Chemistry.* By Prof. JOSIAH P. COOK, Jr.  
New York. 1874.

3. *The Correlation of Physical Forces.* By W. R. GROVE,  
Q.C., M.A., F.R.S. New York. 1865.

4. *Essay on the Influence of Women on the Progress of  
Knowledge.* By HENRY THOMAS BUCKLE. London.  
1873.

“THE highest of our so-called laws of Nature are as yet purely physical. \* \* \* Not one single physical discovery that has ever been made has been connected with the laws of the mind that made it; and until that connection is ascertained, our knowledge has no sure basis.”  
—*Buckle.*

THAT incomparable thinker, the late Auguste Comte, in his great work on the positive method in philosophy, divides the mental development of mankind into three great theoretical eras or stages, viz.: “The Theological, or fictitious; the Metaphysical, or abstract; the Scientific, or positive.”\* Without stopping to inquire into the justness of this classification,

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\* *Positive Philosophy*, p. 25.

it must be admitted by the attentive observer of passing events, that the first or theological stage has long since passed ; the second, or metaphysical, is gradually losing its hold on the mind of mankind ; and that the third, or scientific stage, is in course of active development. The tendency of modern thought points unmistakably to this conclusion. It is, indeed, a matter bordering on the marvellous to the uninitiated in scientific subjects to note the progress of scientific discovery within the last half century. In fact, it is not necessary to go back so far for evidence of the marvellous in this direction, the present generation being one of the most remarkable eras in the progress of science that the world has seen. Sciences are indeed multiplying, under the strong impetus of mental development, like the creeds of Christendom, the counter-weights of theological opposition, or the earnest protest and admonition of those in whose special keeping the moral progress of man has hitherto been exclusively committed. Scarcely a year passes into history that does not witness the advent of some new science ; while almost every day chronicles some new discovery, and makes important additions to the long catalogue of those that have gone before. Everything is being reduced to definite terms and precise formulas. While but a few years since science was confined to studies of so-called material subjects and methods, dealing at most with the laws of physics and mathematics, now the laws of the mental and psychical are being reduced by it to definite apprehension ; and phenomena which were hitherto regarded obscure and irregular submit now to prophecy and classification. Within the memory of our youngest reader, history has been added to the list of sciences ; and in the same category must also be added moral science, the sciences of art and letters, business, polities, society, etc. ; and instead of having, as many seem disposed to believe, a religion of science, we now have a science of religion. It is difficult to foresee the magnitude of this tendency. While formerly but a few despised, self-sacrificing souls were occupied in the vineyard of science, now that study is confined to no

particular class of minds. Having become popular, the ranks of scientific discovery are made up of no exclusive sect or caste, political or religious, but embrace those of every shade of religious belief and of intellectual bias—the heretic and the religious devotee uniting to give impetus to a tendency which seems as imperative as fate, and as inevitable as the annual unfolding of the foliage and flowers, or the daily ebb and flow of the tides. If this tendency means anything, it is that man has caught the spirit of the century, and is being quickened by it to nobler aims and ends. Philosophy has become a part of his daily regimen ; and if the flesh of lions made a Hercules, why should not a diet of philosophy produce philosophers ?

However gratifying all this may be to the student of rational philosophy, one is led to inquire if there be no danger in an excess of this tendency ? Having passed the *Sylla* of theology, is there no danger to be apprehended from the *Charybdis* of science ? The sea of physical discovery is undoubtedly an open one, of vast dimensions and of illimitable extent ; and although there be no rocks nor shoals to encounter, nor storms, nor monsoons, to apprehend and guard against, there is danger of being lost in its boundless spaces, and of missing the chief object of one's search—*Eternal Truth*. He who has watched, with becoming diligence, the progress of physical inquiry, cannot have failed to remark the confidence with which the scientist asserts his belief in the absolute character of scientific induction. He becomes a part of his method ; and if he does not dogmatize, it is because he deals with subjects about which it were impossible to dogmatize. He, nevertheless, does something but slightly removed from the dogmatic, that of declining to entertain propositions not clearly demonstrable, or justified by facts. In avoiding credulity he runs into scepticism. Having a plethora of facts, he has no place for fancies. The intuitional faculty in him is ignored ; its powers diverted to the uses of observation and analysis. Seeing is of far more importance, in his estimation, than perceiving ; and the external sight is continually aug-

mented at the expense of the internal. This peculiar mental bias, we repeat, is characteristic of the inductive observer, and has advantages and disadvantages peculiar to itself.

It is too much to expect that any exclusive method of observation should not have its defects and shortcomings. It could not be otherwise from the very nature of observation, and the profound obscurity in which most of nature's processes are involved. And while we are free to admit that the inductive method of observation is more reliable, has fewer defects, when exclusively adhered to, than the deductive, yet those of the former are often so pronounced and egregious that we cannot forbear to give them a passing notice.

Not many years ago the writer was called by a young colleague, in consultation in what was, to him, an obvious case of incipient typhoid fever. The attending physician was strongly imbued with the inductive method of observation. It was the third day of the disease; and while to the writer the case presented symptoms and signs of a character to justify, in their totality, a typhoid diagnosis, the attending physician was not so easily satisfied. He needed two other symptoms, the congested eye and the requisite degree of temperature, to enable him to come to the same conclusion. And he positively refused to act on the case and initiate the treatment proper in typhoid disease, until all the elements requisite to make the case a demonstrative one of that type had developed. For this he had to wait, in the natural course of the disease, forty-eight hours longer. And when they had finally come—when the elements essential to make up a demonstrative case were all in—the patient, unhappily, was too near a final dissolution—for the case had run a violent and rapid course—to profit by a strictly scientific diagnosis. Our young friend had not yet learned to doubt the infallibility of the inductive method, nor to question that his true line of duty lay in a faithful adherence to its terms. The physician's experience is full of instances illustrating the shortcomings of the inductive method as applied to the practice of medicine. It is impossible not to find in those instances a key to unravel a mystery which

has long vexed and mortified medical savants, viz: Why a quick-witted, intuitive quack, so often cures diseases that had baffled the skill of the more learned and logical physician.

Moreover, medical literature abounds in facts which are clearly traceable to the same fount. In one of the most erudite works on practical Hygiene of which we have any knowledge, the author abruptly dismisses the consideration of the subject of light, for the alleged reason that its precise influence in health and disease was not demonstrable ! \* Miss Florence Nightingale, however, discourses beautifully on the Hygiene of light, and with a force which carries conviction to the mind of a common-sense reader, without the aid of science, and without stopping to inquire after the elements of inductive demonstration. †

We did not intend, however, to occupy our space with criticisms of this character, but rather to present a few observations on the nature and scope of that method of observing and interpreting phenomena, which is distinctively scientific, and to point out what seems to us its logical tendency.

There is, undeniably, much to praise and but little to censure in the *spirit* of scientific research. Professor Tyndall, in his second lecture on light, observes that science would never rest satisfied until it had probed the root of a subject. Nothing surely can be more praise-worthy than the exercise of such a spirit. It is the spirit that must animate and quicken every earnest truth-seeker in any department of human knowledge. And, although the precise object of his search be never gained, he will not fail of the priceless reward which comes to him who is actuated by a purpose thus noble and exalted.‡ But is not the attempt to probe the root of any subject a vain and idle one ? Is it not repeating the folly of the

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\* *Practical Hygiene.* E. A. Parkes, M.D., F.R.S. Philadelphia.

† Vide her incomparable Notes on Nursing. New York.

‡ It was Lessing who said, "If the Almighty, holding in one hand truth and in the other search after truth, presented them to me and asked me which I would choose, with all humility, but without hesitation, I should say, give me search after truth."

fabled tower builders over again? Surely he who follows the inductive method in philosophy, unaided by any other, can never hope to attain success in that direction, whether the subject be the more familiar one of physics, or the more obscure and higher one of mind. He may, it is true, be able to trace a long series of connected sequences and co-existences, but each one of them will in turn be secondary to that for which he seeks; and the very root of all, the invisible, but eternally operating Presence, will forever elude his sight. Can one by searching find out God? Can the finite rise to the Infinite?

If any there be who feel disposed to doubt the logic of the foregoing, a moment's reflection upon the aim and scope of inductive science will suffice to satisfy them that it is not ill-founded. That method does not aspire to the realm of final causes. Its legitimate primacy is with the objective and phenomenal exclusively. "The inductive philosopher," says Mr. Buckle, "collects phenomena, either by observation or by experiment, and from them rises to the general principle, or law which covers them."\* He cannot go behind phenomena; he does not contemplate the discovery of the ultimate and transcendental. The purpose of his inquiry is satisfied with sequences and the law, or order in which they invariably come. The bare idea of a ghost provokes contempt; and of the supernatural and the miraculous he has as much horror as nature is said to have of a vacuum. In general he disbelieves in spirit, as distinct from forces peculiar to matter, and regards the existence of a soul as an hypothesis wholly untenable. The late Herr Strauss, though a theologian, was a typical representative of this class of scientists. He saw no logical necessity for a soul in a human body; and he was bold enough to assert that "many of the difficulties environing the problem of thought and feeling in man entirely proceeds from this assumption of a psychical essence distinct from the corporal organs. How from an extended, non-thinking thing, such as the human body, impressions can be conveyed to a non extended, thinking thing, such as the soul is alleged

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\* *An Essay on the Influence of Women on the Progress of Knowledge.*

to be; how impulses are re-transmitted from the second to the first; in short, how any communion is possible between them—this no philosophy has yet explained, and none ever will. The matter must,” continues he, “in any case, be much more intelligible, if we have only to do with one and the same being, of which in one respect extension is predictable, in another, thought. Of course we shall be told such a being is not possible. We reply, It exists: we ourselves are all such beings.”\* Holding thus ever to the sensible and objective; clinging always to the clearly demonstrable on this side of nature, the sphere of the inductive philosophy ranges all the way from the minute molecule of the material world up to the highest evolution in nature—the human mind.

We would not be understood as committing the great body of scientists to the cold logic of a class of inductive thinkers, of which we have mentioned the eminent Strauss as a type. There is a large class, steadily augmenting in numbers, who profess loyalty to the scientific method, but who endeavor to reconcile the teachings of science with certain transcendental doctrines. Professor Le Comte may, perhaps, be taken as a representative of this class. In his interesting book, entitled “Science and Religion,” the scope and bearings of science are stated with much force and clearness, if not with philosophical precision. He says:

“Science knows nothing of phenomena which do not take place by secondary causes and processes.” Are there any phenomena, we are tempted to ask, that do not take place by secondary causes? “She does not deny such occurrences,” continues the Professor, “for true science is not dogmatic; and she knows full well that tracing up phenomena from cause to cause we must reach somewhere the more direct agency of a First Cause. But any phenomena referred to direct agency of the First Cause is immediately put beyond the domain of science. The domain of science . . . is all that lies between the phenomena, the objects of *Sense*, and the First Cause, the object of *Faith*. Science passes from sensible phenomena to immediate causes; from these to other higher causes; and thus by a continuous chain she rises higher and still higher, until she approaches the Great First Cause, until she stands before the very throne of God himself.”—Pp. 22–23.

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\* *The Old Faith and the New*, Eng. Tr., vol. ii., p. 17.

If our author be right in the main, which we are not disposed to question, he lays himself open to the charge of falling into an error very common to the scientific mind—that of placing the Creator, when he is allowed any place at all, at the end of an endless chain of causation! Surely the worshippers of the First Cause, if he really be thus remote, have a God as distant from them as have those who deify and worship the sun and stars; and an eminent astronomer has calculated that a prayer ascending Deity-ward at the rapid speed of a bullet from an Armstrong gun, which is considerably faster than the velocity of sound, would take thirteen years to reach the nearest of those deities—the sun! This may be said to be passing from the sublime to the ridiculous; but if it serve to awaken the mind to the impolicy of divorcing Divinity from phenomena, of separating the finite from the Infinite, it will not be wholly inexcusable nor profitless. Let us assume at once a conclusion forever unattainable by inductive science, but which is fully warranted by the deductive method, viz.: that Divinity is in the atom no less than in the planet; in the flowers and fruits as well as in animals and man; that in truth “He lives through all life and extends through all extent;” is represented in the last sequence as well as in the first and intermediate; in the End no less than in the Beginning. That endless chain of causation, which one hears so much about, beginning with the Creator and ending with the creation, though by no means a mythical idea, is yet liable to mislead. It has a basis of fact which observation is competent to verify, but at the same time it is phenomenal, not absolute. It can at most only suggest the existence of a determinate principle in the universe, pervading all, and moulding shapeless form into definite being. It gives us the order by which evolution is effected, but does not lift the veil which conceals the nature of the things evolved; nor could it do so even though it were several times longer than its present marvellous length. The means of bridging the chasm which separates the cause from the effect, the Creator from the creation, are, perhaps, beyond mortal reach. Surely

the endless chain of causation is inadequate for the purpose ; and inductive philosophy is powerless to furnish any other or different means. If, therefore, that feat of mind be ever effected, it is obvious that we shall be compelled to call to our aid a very different method of observation—a method which begins at the other end of the Cosmos, so to speak ; that assumes at the outset the existence of mind as the fundamental agency in evolution. And since assumption is the basis of all philosophy, we respectfully submit that that method which assumes mind as its fundamental postulate is certainly not less rational than that which assumes matter for it, since it is obvious that we know as little of the latter as we do of the former. The former assumption is characteristic of the deductive method ; the latter is characteristic of the inductive.

The deductive method of observation is thus seen to be quite the reverse of that of the inductive, which has achieved such remarkable triumphs in the domain of the physical sciences. It has lost caste in the popular mind in proportion as its twin sister and rival has gained in popular favor. It begins with the Creator and descends to the creation. Having assumed the existence of mind, it is able to prove the existence of its correlative—matter. "The deductive philosopher," says Buckle, "draws the principle from ideas already existing in his mind, and explains the phenomena by descending on them, instead of rising from them."\* He reasons from within outward, or from above downward. By his method he is able to comprehend the sensuous, while that of his powerful rival, the inductive, is unequal to grasp the internal—spiritual. Why there should not be perfect reciprocity of powers and possibilities between the two methods of research we shall not now stop to inquire. We only know that it does not exist. Lazarus could go to Dives, but Dives, unhappily, could not go to Lazarus. One may very easily descend, while he is totally incapable to ascend.

The necessity of carrying our reasonings behind the

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\* *Influence of Women on the Progress of Knowledge.*

purely objective, if we would reach the secret fount of things, must be apparent to every reflecting mind. No philosophy of nature, of life, and of mind, is complete that does not contain within itself the means of revealing the spirit, as well as the substance of things. The two methods should aid and supplement each other. Referring to the (to us) irrational, not to say unnatural, antagonism between materialism and idealism, Strauss observes that they endeavor "to construct the universe and life from the same block." In this endeavor one theory starts from above, the other from below; the latter constructs the universe from atoms and atomic forces, the former from ideas and idealistic forces. But if they would fulfil their tasks," continues our author, "the one must lead from its heights down to the very lowest circles of nature, and to this end place itself under the control of careful observation; while the other must take into account the higher intellectual and ethical problems."\* This is well said. The inquisitive mind is not satisfied with terms that, at best, express only sequences, as correlation, evolution, conservation, etc.; *but it must know what it is that is correlated, evolved, etc.* However interesting it is to know the means, the law, the order, of progressive changes in nature, it is still more interesting *to know what it is that undergoes these processes, these changes.* The transcendentalist believes that it is spirit, an entity, moving and moulding in accordance with it one external law. And what is spirit? The late M. Papillon, in his "Constitution of Matter," has well said that "spirit is not substance, but it is the law of substance; it is not force, but it is the revealer of force; it is not life, but it makes life exist; it is not thought, but it is the consciousness of thought. \* \* \* In a word, it is not reality, but yet in it and by it realities are defined and differentiated, and consequently exist." This is only saying that spirit is the real source and collocation of things, matter being its residence, and living forms its differentiation in nature. This definition of that which is neces-

\* *The Old Faith and the New*, vol. ii., pp. 19, 20.

sarily transcendental, is as comprehensive as the nature and present apprehension of the subject admits of. Of its existence every conscious mind is assured, and it can well afford to wait its own unfolding for a fuller and a more precise conception of it.

If, therefore, the sphere of inductive science be limited to the confines of the purely objective world, it is impossible to be insensible to its atheistical tendency, particularly if its inductions are to be taken in their literal signification. Dealing exclusively with the objective—with phenomena, and the relations between them—it is impossible for the consistent devotee of that method to rise to the conception of anything above atoms and forces, acids and alkalies, oxides and salts, organs and functions, and their correlative combinations and relations. Whatever lies beyond these, says he, “are proper objects of faith.” It is a confession deeply humiliating to the vanity of a pure scientist, and indicates a degree of candor characteristic of his class. Nothing can be truer. Faith *is* a refuge for thousands, who cultivate science in the full assurance that it is the Alpha and the Omega of all knowledge of natural things, but who find in the so-called supernatural an escape from the consequences of a logic which sinks their hopes in the endless rounds of material processes and forces. This fact, to our mind, is one of the strongest proofs of the defects and shortcomings of science, and of the popular method of interpreting the facts and phenomena of nature.

Is there no remedy for this unhappy state of things? We believe there is; but of the union of the two methods of observation, to which we have referred, there shall ultimately arise a philosophy of nature broad enough to embrace the all of human life and of human destiny. The developments of the present justify this prophesy of the future.

Let us briefly examine, at the risk of repetition, a few of the more striking demonstrations of science, with the view of ascertaining how far our conclusion, relative to its defects and logical tendency, is justified by facts.

And first, as to the nature and phenomena of light. The

definite conclusion of this subject presents many features which illustrate in a forcible manner the incomplete and unsatisfactory character of inductive research, and the necessity of reading between the lines, so to speak, if one would not be misled by it. The unsophisticated in matters scientific believes light to be a luminous element emitted by the sun, and by means of which he is enabled to see material objects. To such an one the sun appears to shine, to illuminate all nature, to give light and life, where before were darkness and death. Hence, "sunshine" is the common appellation of the unlettered to designate the phenomenon of illumination. Ascending to the corruptions of the more fully developed mind, unbiassed by hypotheses and mathematical, or metaphysical abstractions, the phenomenon of light, though considerably augmented, does not essentially differ from this. Thus says the eminent astronomer and physicist, the late Sir David Brewster: "Light is an emanation, a something which proceeds from bodies, and by means of which we are enabled to see them."\* And elsewhere, in giving expression to a higher conception of the motive and influence of that mysterious element, he observes: "Light is the very life-blood of nature, without which every material thing would fade and perish; the fountain of all our knowledge of the external universe; and the historiographer of the visible creation. \* \* \* " The vast majority of eminent physicists, from Empedocles, of the Greeks, to Newton, of the English, entertained a similar opinion. Newton, indeed, bravely died believing that the sun did really shine, emitted luminous particles into space, which, although imponderable, were by no means devoid of a tangible reality.

Passing over the absurdity of Newton's emission hypothesis as irrelevant to our purpose, we have to notice the hypothesis of light, which, although advanced by that eminent mathematician, Professor Huyghens, in Newton's time, was not received with much favor until within the last century.

\* *Treatise on Optics.*

It was left to that unequalled and indefatigable mathematician, Dr. Thomas Young, to upset all previous doctrines concerning the scientific nature of light, and to establish, on data which is said to be indisputable, the wave, or undulating hypothesis. According to this hypothesis, which Professor Tyndall declares is no longer a hypothesis, but a fixed fact—a demonstration—light consists of the vibrations of an exceedingly thin, elastic ether—an hypothetical ether—which fills all space, and even the interstices between the molecules of all material bodies. These infinitesimal light-waves are analogous to the air-waves, by which sound is produced, or more palpably still, to those of water when a stone or other body is thrown into it. These light-waves were accurately measured and counted by Professor Young, who found them so diminutive that tens of thousands occupied only an inch of space, and hundreds of millions of millions of them only a second of time! Moreover, each element of the solar ray, it is alleged, has vibrations of a length and frequency peculiar to it, and which constitutes the tint by which it is known and distinguished. It is unnecessary to transcribe in this place the number and length of the light undulations peculiar to each tint which occurs in a given space and time, as tables of them may be found in most works on physics.

Thus, we see that all the beautiful and sublime phenomena of light are reduced by scientific demonstration to the mere vibrations of an imponderable ether—an hypothetical one at that. Light a kind of force—sun force! That is the conclusion reached by the last scientific analysis of the problem. And nothing in the wide domain of physics is more remarkable than the unanimity with which this scientific solution of the subject is viewed by scientists. Many who accept the undulating doctrine as a scientific fact strongly deny it as a physical truth. Professor Brewster, whom we have already quoted, says that “the theory of undulations has made great progress in modern times, and as a mathematical one, deriving principal support from an extensive class of phenomena, it has been viewed by many of our most distinguished philosophers,

and adopted even by *those who do not admit it as a physical truth.*\* There is such a fascination in the demonstrable that the scientist apparently forgets the objective character of his observations and continually mistakes sequences for causes. He registers an effect and forthwith proclaims the discovery of an entity. Exceptions to this statement, however, must be noted. Professor Cook, whose fine work on chemistry is just issued, declines to place himself in full accord with the doctrine so highly eulogized and warmly accepted by Professor Tyndall, and other eminent savants. He "cannot agree with those who regard the wave theory of light as an established principle of science." "That it is a theory," he says, "of the very highest value, I freely admit, and that it has been able to predict the phases of unknown phenomena, which experiment has subsequently brought to light, is a well-known fact."† And he goes on to detail reasons in connection with the ether-hypothesis, to show the improbable—not to say untenable—character of its existence. Nevertheless a fact is a fact, and a demonstration something too palpable to be assailed by argument. So he finally concludes that whether "there are such things as waves of ether or not, there is something concerned in the phenomena of light which has definite dimensions, [and] that have been measured with as much accuracy as the dimensions of astronomy, although they are at the opposite extreme of the scale of magnitude."‡ Of the truth of that, there is, of course, not the shadow of a doubt.

Among the few who decline to recognize the unqualified validity of the undulating hypothesis of light, there are none who have assailed it with such effect as the late M. Comte. With that masterly insight into the causes of phenomena, which characterized that great thinker, M. Comte attacked the hypothesis from its most vulnerable—rather let us say—

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\* *Treatise on Optics*, p. 164. The italics are ours.

† *The New Chemistry*, p. 22.

‡ *Ibid.*, pp. 23, 24.

its only assailable point, viz., the subjective, or physiological. "If the doctrine of undulation means anything," observes he, "it must mean that the phenomena of light and sound are alike in their vibratory agitation. \* \* \* Notwithstanding all arbitrary suppositions, the phenomena of light will always constitute a category *sui generis*, necessarily irreducible to any other; a light will be forever heterogeneous to a motion or a sound." Then in the same masterly way he goes on to say, that "physiological considerations discredit this confusion of ideas, by the characteristics which distinguish the sense of sight from those of hearing, and of touch or pressure from those of smell. If we could abolish such distinctions as these by gratuitous hypotheses, there is no saying where we should stop in our wanderings. A chemical philosopher might make a type of the senses of taste and smell, and proceed to explain colors and tones by likening them to flowers and scents. It does not require a wilder imagination to do this than to issue as a supposition, now become classical, that sounds and colors are radically alike! It is much better to leave such a pursuit of scientific unity, and to admit that the categories of heterogeneous phenomena are more numerous than a vicious systematizing tendency would suppose."\* It is interesting to observe that this prince of the positive school of philosophy is the first among scientists to recognize the truth of the trite saying of that great deductive philosopher, that incomparable "man of Galilee," namely, that "The light of the body is the eye."† The luminous impulses of the solar ray may be what they may; mathematics may measure and count the number of them which occur in a given space and time; or resolve them into one form or another; but, nevertheless, the fact remains

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\* *Positive Philosophy*, pp. 232, 233.

† We are not unmindful that Christ used this expression in a moral, rather than a physical, sense. The sentence, however, is too full of meaning, in the connection in which it occurs in the text, to be wholly out of place. The following is the whole verse:

"The light of the body is the eye: if, therefore, thine eye be single, thy whole body will be full of light." Matt. vi., 22.

that without the co-ordinating powers of the optic ganglion—the corpus quadrigemina—not only would the body be devoid of light, but the universe itself would be reduced to impenetrable darkness. Nay, more than this, the *idea* of light would not exist.

Professor Draper, likewise, gives but a negative assent to the doctrine of undulation. He finds too many physiological properties in the solar ray to justify him in attributing all of them to the agency of mere motion. "The theory," says he, "like the theory of universal gravitation, possesses abundant internal [external?] evidence of truth. In our times extensive and important applications have been made of it, so that it now includes an explanation of all the phenomena of reflection, refraction, polarization, double refraction, interference. As yet, [however,] it has furnished no clear account of the phenomena of absorption, the *very phenomena which are at the basis of all physiological and chemical facts in their relations to luminous agency.* \* \* \* Nor are there yet included in it any representation of the various phenomena of heat."\* And the distinguished professor proceeds to point out that, aside from the phenomena of absorption, there are phenomena concerned in the production of tints not fully covered by the degree of refrangibility and the wave-length. Moreover, he says, "there are facts connected with the history of light which seem to prove that beyond this there are peculiarities which are more profound."† The chief of these facts, we may remark, is that discovered by Sir David Brewster, *viz.* : that different kinds of light—the various elements of the solar ray—can be insulated in the same parts of the spectrum; "that red light existed in the violet spaces, and blue light in the red."

Dr. Draper's researches relative to the physiological and chemical influences of light, take high rank; and the world is especially indebted to him for valuable contributions in these departments of physical knowledge. His views in this connec-

\* *Chemistry of Plants*, p. 67. New York. 1844. † *Ibid.* p. 85.

tion, therefore, are all the more weighty. But more of this subject anon.

The more recent discovery in physics, the correlation and indestructibility of Force, is a part of the same great subject, and very forcibly illustrates the tendency of modern science, especially when its discoveries are literally interpreted. It is not too much to say that the discovery of the mutual convertibility of the physical forces is an achievement which remains unparalleled in the annals of modern science. It is unquestionably the grandest of all the grand feats that science has yet accomplished. The late Professor Faraday declared it to be the greatest triumph of physical science of modern times.\* And no man was ever better qualified than he to pronounce judgment upon the grandeur of the discovery; no man was better able to see its full force and meaning than he. The indestructibility of matter was long since demonstrated; the equally indestructible character of force remained for Professor Grove to demonstrate within the last three decades.

What does the discovery mean? The correlation of force originally meant that light, heat, actinism, and electricity, etc., were forms of one and the same force. Beginning with light, or sun-force, the other physical forces are but modified forms of light. Light is the queen of them all, for it comprehends all. From light comes all the others; all the other forces are not only mutually convertible, but may also be re-converted into light. In more modern times the meaning of this great discovery has been much extended. It has come to mean that all forces may be correlated. The English barrister built better than he knew.† Instead of his grand idea being con-

\* The precise words of the professor were: "The highest law in physical science which our faculties permit us to perceive—the conservation of force."

† Professor Grove's own statement of the law of correlation of force is as follows:

"The position which I seek to establish in this essay is that the various affections of matter which constitute the main objects of experimental physics, viz.: heat, light, electricity, magnetism, chemical affin-

fined to matter, it has been legitimately extended to mind. The law has widened the sphere of its operation until it has embraced first, the animal forces, and last the mental and social forces. How unique the idea! The mental convertibility of sun-force and mind-force. Light becoming mind, and mind falling back again to light. There are those who refuse to entertain the proposition to this extent. But viewed from the scientific peak of observation, this wide application of the law is as demonstrable as the simplest problem in physics. It certainly has no limits on the material plain. Light is the basis of affinity in the atoms; light produces actinism in the leaf, and circulates the sap in the stem; light organizes the organic compounds and proximate principles; light carries those compounds up to higher forms, and imbues them with higher life; light carries them up still higher, and converts them into mind. If the doctrine of correlation of force means anything, it means this. Thus says the lucid writer of the Introduction to Professor Grove's fine essay referred to: "The intellectual operations are also directly correlated into physical activities. As in the inorganic world we know nothing of forces except as exhibited by matter, so in the higher intellectual realm we know nothing of mind-force, except through its material changes in the nervous system; and it may now be regarded as a fundamental physiological principle, that 'no idea or feeling can arise, *save as the result of some physical force expended in producing it.*'"\*

We confess there are many facts which support these ex-

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ity, and motion, are all correlative, or have a reciprocal dependence; that neither taken abstractedly can be said to be the essential course of the others, but that either may produce or be converted into any of the others; thus heat may mediately or immediately produce electricity, electricity may produce heat; and so of the rest, each merging itself as the force it produces becomes developed; and that the same must hold good of other forces, it being an irresistible influence from observed phenomena that a force cannot originate otherwise than by devolution from some preexisting force or forces."—*The Correlation of Physical Forces*—p. 19—Int'd.

\* Professor Youmans. The italics are ours.

treme views of correlation. Dr. Brown Sequard says that the transformation of nervous into motor force, "takes place at every moment of our lives." He is inclined to believe that light may be correlated directly into nervous force, although "it is not distinctly proven yet." There is, on the other hand, no doubt in his mind, that nervous force may be correlated into light. "There are animals," says this distinguished physiologist, "which are phosphorescent, and which are so under an act of their wills, and, so far as we can judge, under the influence of their nervous system; so that light, also, can be evolved as a transformation of nervous force. There are cases of consumption in which light has come from the lungs.

\* \* \* The light appears not only at the head of the patient, but it may radiate from him into the room."\* Hence the aura which has been represented as sometimes surrounding the head of saints, may have something more than a mythical basis. But the induction of the physiologist robs it of its supernatural character and its especial glory, when he proves that it is an abnormal transformation of nervous force into common light! Is this another scientific fact devoid of any basis of physical truth?

Mr. Herbert Spencer makes a still wider application of the law of correlation and conservatism than this. He extends it to the phenomena of society—to social forces: "Now that the transformation and equivalence of forces," says he, "are seen by men of science to hold not only throughout all inorganic actions, but throughout all organic actions; now that even mental changes are recognized as the correlatives of central changes, which also conform to this; and now that there must be admitted the corollary that all actions going on in a society are measured by certain antecedent energies which disappear in affecting them, while they themselves become actual or potential energies from which subsequent actions arise; it is strange that there should not have arisen the consciousness that these highest phenomena are to be studied,

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\* The Nervous Force. A Lecture at the Lowell Institute, Boston, Mass., Feb. 25, 1874.

not, of course, after the same physical methods, but in pursuance of the same principles. And yet scientific men rarely display such a consciousness.\* These views of Mr. Spencer are simply a logical extension of the vast doctrine of the correlation of force; and if the complaint he makes, relative to the neglect of them by men of science, be just, it is through no fault of their philosophy, but rather of mental acumen to grasp the stupendous reach of the law.

The doctrine of force-correlation, therefore, is capable of indefinable extension. It is not confined to the molecule, or any form, or condition of matter, or mode, or manifestation of mind. It makes man and mankind; the individual and the species; physiological transformations, and civil and political evolutions. The law reaches the highest and the lowest plain of sublunary phenomena. On the physical plain its operation may be easily traced from step to step through all the intermediate gradations in the inorganic and organic scales—from phenomena the most simple to phenomena the most complex.

Already it is being applied to the sciences and arts of industrial life; to determine, for example, the relative value of the food we eat and the beverages which some of us are disposed to drink. A recent treatise on Food and Diet † makes use of the law to determine the nutritial value of the various varieties of food which civilized people commonly use. According to this test we have only to burn an aliment and measure the products of combustion—especially the amount of heat given off—to determine its scientific value in the economy. This is reducing the complex subject of the best food for everybody, to definite limits—to a formula as exact as an old-fashioned apothecary's prescription. That aliment is the best food which contains the most heat-producing power. The problem is one of oxidation, and requires for its solution only a few appropriate chemical apparatus. Burn the articles to be tested, and the one that yields the largest amount of heat force—that raises a given weight the greatest number of feet—is

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\* *The Study of Sociology.*

† *Foods*, Ed. Smith, M.D., F.R.S. New York, 1873.

rated the most nutritious. So at least we infer from Professor Frankland's tables.\*

To the uninitiated in chemical formulas such a conclusion of such a subject seems impious absurdity, as it ignores endless properties and qualities in food which can only be appreciated and made known to us upon their digestion and assimilation—when, in short, they become a part of us—our personality. It is, however, a conclusion in strict accord with the scientific method, and is fully justified by scientific data. Its barrenness is sufficiently obvious; and we dismiss the subject from further consideration in this place with the firm conviction that there is something more profound in the problem of human nutrition than science has yet revealed.

We see, therefore, how purely objective are the demonstrations of science, in respect to doctrine of the correlation and conservation of force. It certainly needs a great deal of faith-force to enable the average mortal to withstand the conclusion to which it logically tends. In the endless rounds of activities nothing is gained, and, therefore, nothing is lost; nothing is created, and, therefore, nothing is destroyed. The same matter is in all forms; the same force pervades all combinations. Variety in matter is only modifications of the

\* This table of Professor Frankland showing the comparative force-forming value of certain alimentary substances will amply illustrate the meaning of the text:

FOOD.	In combustion raises lbs. of water one de- gree Fah.	Which is equal to lifting lbs. one foot high.
10 grains of dry flesh.....	13.12	10.128
10 " " albumen.....	12.85	9.920
10 " " lump sugar.....	8.61	6.647
10 " " arrow root.....	10.06	7.766
10 " " butter.....	18.68	14.421
10 " " beef fat.....	20.91	16.142

"Thus we prove," says Dr. Edward Smith, "that an ounce of fresh lean meat, if entirely burnt in the body, would produce heat sufficient to raise about 70 lbs. of water 1 degree Fah., or a gallon of water about 7 degrees Fah. In like manner, an ounce of fresh butter would produce ten times that amount of heat; but, it must be added, that as the combustion which is effected within the body is not always complete, the actual effect is less than that now indicated." "Foods," pp. 5-6.

same principle. Force is the active agent; matter is the passive media. Throughout the material transformations and metamorphoses which take place in nature's vast laboratory, the same force is eternally present; sometimes it is in one form, and sometimes in another; sometimes actual; at others potential; now a maximum in this direction; then a minimum in that; at one time as heat; at another as light; here as nervous or mental force; there electrical or magnetic; but its sum total is always constant—always uniform. The countless forms and combinations of matter, under the energizing impetus of light, afford indubitable evidence to the mind of a scientist of the truth of this grand doctrine of the correlation and conservation of force.

The constitution of the world, therefore, according to the scientific formula, requires but two factors, viz.: matter and force. Matter is the substrate; force is the instrument. Science begins with these, and ends with these. It assumes their existence, modestly confessing that it knows as little and as much of the nature of one as of that of the other. These assumptions are the only admissible ones in inductive philosophy, if we except those of the primary atom,\* and the imponderable ether-medium, so indispensable to a just apprehension of the phenomena of light. Anything besides these would, obviously, be in the way—a superfluity, with which it could not safely deal. Let us examine, for a moment, the bearings of chemistry upon this matter.

No single science, perhaps, represents more perfectly the

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\* The stupendous reach of mathematics seems not unlikely to remove the ultimate atom from the domain of the hypothetical, and to give it a more appreciative place in our—imaginings. The possession of definite knowledge of the length of light-waves has enabled mathematicians to determine the thickness of the ordinary soap-bubble, at its greatest tenuity, just before it breaks. This is found to be the 1-156,000th of an inch. Certain other experiments in the same direction seem to point to the conclusion that if this extreme tenuity of the bubble were extended to the 1-500,000,000th of an inch the limit of divisibility of the water-particles would be attained, having reached the ultimate water atom itself. "Moreover," says Prof. Cook, "it is worthy of notice

scope and tendency of the scientific method than modern chemistry. These two factors, matter and force, are the constant companions of the chemist, and with them he is able to effect artificially many wonderful transpositions of matter, and to imitate, in the laboratory, many of those beautiful processes and combinations which are peculiar to the inorganic world. The chemist ascends from one combination of matter to another; from the simple he advances to the more complex; binary, tertiary, quarternary compounds are managed with equal skill and precision. From these, again, he forms other and still more complex combinations; and finally ascends to the manipulation of the organic radicals and bases themselves. The mystery with which organic substances were formerly invested, associated with the dim idea of a vital force—an idea no longer tenable—the modern chemist believes he is able to largely dispel; and he confidently asserts that “although *the cause which determines the growth of organized beings is still a perfect mystery*, we now know that the materials of which they consist are subject to the same laws as mineral matter, and [that] the complexity may be traced to *the peculiar qualities* of carbon.\* For many years past he has been particularly endeavoring to imitate the organic arrangement of the hypothetical atoms and perfect an organic substance by artificial means. And the assertion has been repeatedly made that success had at last been attained; quite a number of organic acids and bases having been elaborated in the laboratory;

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that all these phenomena point to very nearly the same limit. I have great pleasure in referring you, in this connection, to a very remarkable paper of Sir William Thompson, of Glasgow, on this subject, which appeared first in *Nature*. He fixes the limit at between the 1-250,000,000 and 1-5,000,000,000 of an inch, and, in order to give some conception of the degree of coarse-grainedness (as he calls it) thus indicated by the structure, he adds that, if we conceive a sphere of water as large as a pea to be magnified to the size of the earth, each molecule being magnified to the same extent, the magnified structure would be coarser-grained than a heap of small lead shot, but less coarse-grained than a heap of cricket-balls!”—*The New Chemistry*, p. 34-35.

\* *The New Chemistry*, p. 292.

and although the base and origin of organic life, the cell, has not yet yielded its mystery to the search and skill of the chemist, the prediction is made in high quarters that it must soon be compelled to do so.\* We hope it may; meantime, we wait and watch with ill-concealed anxiety the consequences of such an achievement upon future generations of animal life.

Moreover, the chemist is able to analyze the human body, and to tell with precision the various elementary constituents which enter into its organization, and their destiny after its dissolution. Its weight is just the same after the vital functions are arrested as before; and when dust returns to dust, and ashes to ashes, he can demonstrate that all the subject took from nature is given back to her again in the slow but inevitable process of physical disintegration. Not a molecule is lost; not a force missing; conformable to the order of nature, the elements of man's physical organization ascends the peak of the organic scale, and falls back again to commence once more the slow and toilsome round, but in other forms. But whence is "life," that mysterious *esse* or principle in the organism, which as yet escapes the counterfeiting brand of the chemist? Ah! that is only the force expended *in the organism* by the chemical processes of transformation and disintegration of tissue.†

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\* "The chemist," gratuitously says Prof. Cook, "has never succeeded in forming a single organic cell, and the whole process of its growth and development is entirely beyond the range of his knowledge; but he has every reason to expect that, in the no distant future, he will be able to prepare, in his laboratory, both the material of which that cell is fashioned, and the various products with which it becomes filled during life."—*Ibid*, p. 292-293.

† Nothing in the history of Inductive Philosophy is more interesting from a physiological point of view, than the progressive attempts to define the nature of *life*. The eminent French physiologist, Bichat, early in the present century, defined life thus: "La vie est l'ensemble des fonctions qui résiste à la mort."—*Recherches Physiologiques sur la Vie et la Mort*. Art. 1. And still earlier, the distinguished French naturalist, Cuvier, recorded his definition of it as follows: "Dans chaque être, la vie est un ensemble qui résulte de l'action et de la réaction mutuelle

So long as these processes continued, the organism was able to utilize the force liberated by the process of disintegration, which is as constant in life as after death, in its own behalf, and for its own perpetuity. When it could no longer do that, life ceased; its flame went out for the want of heat, rather than feel the force which constituted life having reverted to nature along with the elements disintegrated. Such in brief is the scientific interpretation of the problem of human life and death—of all life and of all death on the planet. But is there nothing more in the complex problems of life and death? No, nothing within the narrow confines of scientific demonstration. The chemico-vital philosophy of the scientist is absolutely supreme within its reach, which includes all nature's organic domain. It is as competent to explain the growth and decadence of mind, as that of muscle; the mental functions, as the lower, corporeal functions. The intellect of

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de toutes ses parties."—*Le Régne Animal*, tome i., *Introduction*, p. 16. This definition of Cuvier seems to have given very general satisfaction up to within a recent period. Mr. Lawrence, an English author of some note in the early part of the present century, gave a definition nearly coincident with that of Cuvier, viz., "Life is the assemblage of all the functions (or purposes), and the general result of their exercise."—*Introd. to Comp. Anat. and Phys.*, p. 120. *Cited from Good's Study of Medicine*, ii., 163. Coming down to Dr. Whewell, we find this definition of the subject: "Life is the system of vital functions."—*History of Scientific Ideas*, ii., p. 98; and quite recently, to Mr. Spencer, this "Life is the continual adjustment of internal relations to external relations."—*Principles of Psychology*, part 1st. This definition is obviously defective. A still later, and a better definition, is that of M. Alphonse de Candolle, who declares that, "Life is the transformation of physical or chemical motion into plastic or nervous motion."—*Historie des Sciences*, p. 457. This view of the subject is thoroughly consistent with the latest developments in physiology. Dr. Brown Seaward has shown that any kind of animal tissue is endowed with force (life) peculiar to itself.—*Lectures on the Nervous Force*. Boston, 1874. Hence the idea of life, as an *esse*, is obsolete, and must be abandoned. Scientifically speaking there are as many forms of "life" as there are tissues to co-ordinate the physical forces. Both life and mind are only higher forms of one and the same force—Light. Sun-force we have seen is the source whence all other forces are derived—correlated.

a philosopher; the imagination of a poet; the spiritual review of a saint; the trusting faith of an anchorite; the extravagant sentiment of a lover; the remorse of conscience; the emotions of grief, fear, revenge, etc., present phenomena as explicable, it is alleged by the terms of this philosophy, as are those on the lower plain of life and nature. No less, and no more.

Furthermore, we have already remarked the high position which the same occupies in physical philosophy, as the force factor of creation. "The same is the source of all those forms of light and life," says a modern astronomer,\* which exist upon the earth. "That is no idle dream," continues he. "No fancy of the imagination." "Every form of force upon the earth; every action that we perform; all the forms of forces we know of; even the thoughts we think, may be said to come from the sun. It is by the sun's heat that life is maintained upon the earth." This is an apparent truth. It is a scientific fact, no doubt. In this science of ours, which has confessedly achieved such great results, and been of such in calculable benefit to the darkly-minded millions of mankind, the sun is the most important factor. The sun, we have seen, is the source of all those forces which the sensuous mind conceives to be essential, nay indispensable, to the order, stability, progressive prosperity and government of the world. So long as the sun endures with unimpaired integrity, the existence of the planet is secure, as well as that of the progressive order of life, organization and mind, upon it. That such a conclusion is a logical possibility, would be of itself, to many, sufficient evidence of the incompleteness—nay, more than that, *failure*—of the scientific method.

Finally, it is needless to longer multiply evidence of the inevitable tendency of the exclusively analytical method in dealing with the complex problems of life and mind. An "exclusively analytical view of the world,"† says M. Papillon, before quoted, "has led us to a first undeniable certainty, the existence of a principle of energy and motion. A second view

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\* Professor Proctor's *Lecture on the Sun*, New York, Jan'y 8, 1874.

† "The Constitution of Matter."

of the universe, exclusively synthetic, leads us, as we have seen, to another certainty, which is the existence of a principle of differentiation and harmony. This principle is what we call spirit." The existence of this principle of differentiation in nature is as certain to the deductive mind as is that of the primary atom, or the imponderable ether to the inductive mind. Indeed, to the former this differentiation is no hypothesis at all. It represents a factor, a personality—in nature as fixed in his method as self-consciousness. Without its aid one could never rise to the cognition of a creature, much less to that of a Creator; but would be forever compelled to confine his aspirations to the temporal destiny of acids and alkalies, functions and forces. The *ego* in man could never have anything more than a mythical existence—Faith would ever be indispensable to bridge over the chasm between soul-life and material-existence—to repair a most fatal defect in the philosophy of human life.

It is unnecessary, perhaps, to enlarge upon this phase of our subject; for nothing can be more perfectly obvious than the inadequacy of the scientific method to meet the requirements of even a rational philosophy, and to satisfy the natural instincts of human beings. Mr. Buckle, in the essay to which we have referred, remarks this defect of the analytical or scientific method in resolving physical problems, and points out the necessity of bringing to our aid the synthetical or deductive method, if we would form just conceptions of physical phenomena. "The farther our knowledge advances," says he, "the greater will be the need of rising to transcendental views of the physical world."\* If we must generalize and

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\* "What makes all this the more serious is, that the farther our knowledge advances, the greater will be the need of rising to transcendental views of the physical world. To the magnificent doctrine of the indestructibility of matter, we are now adding the no less magnificent one of the indestructibility of force; and we are beginning to perceive that, according to the ordinary scientific treatment, our investigations must be confined to questions of metamorphosis and of distribution; that the study of causes and of entities is forbidden to us; and that we are lim-

form hypotheses, it is certainly quite as becoming to the dignity of the understanding to do so on the subjective side of nature as on the objective ; and if we then fail to fathom the Infinite, as we probably will, we shall at least not fail to get below the surface of things, nor commit the common error of mistaking the phenomenal for the actual in nature.

“ The object of science is to teach us the invisible,” says an eminent physicist. We have no doubt of it. The influence of scientific studies tends undeniably in that direction. But we respectfully maintain, and the point cannot be too strongly insisted upon, that it is not due to any intrinsic virtue of the inductive method, that the invisible is revealed—except *force* be the invisible referred to, which is always invisible; but rather to the unfolding of the interior preceptions, which such studies effect. One might with equal reason claim that the superstitious vagaries of the Middle Ages promoted the growth of the moral virtues, because those graces were cultivated, to some extent, during their propagation. It is easy to mistake the coincident for the consequent. Man comes to regard scientific demonstrations as something to delight his intellect, without disturbing his faith. The enlightened mind instinctively transposes such demonstrations ; reads them as he would read the Chinese language, if at all, backwards ; and is thus enabled to so interpret them as to do no violence to the existence of his personality here, or to its destiny in the hereafter. In other words, he comes to regard scientific *facts* as physical illusions ; and too often to confound the scientifically true with the physically false.

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ited to phenomena through which and above which we can never hope to pass. But, unless I greatly err, there is something in us which craves for more than this. Surely we shall not always be satisfied, even in physical science, with the cheerless prospect of never reaching beyond the laws of co-existence and of sequence? Surely this is not the be-all and end-all of our knowledge. And yet, according to the strict canons of inductive logic, we can do no more.”—*Buckle's Essay on the Influence of Women on the Progress of Knowledge.*

ART. II.—1. *Woman's Record.* By SARAH J. HALE. New York.

2. *The True Woman.* Edited by C. E. MCKAY. Baltimore.
3. *Women of the War.* Hartford.
4. *John Stuart Mill on Woman Suffrage.* Speech in the British Parliament. London.

[Although nearly all the more alarming symptoms of the "Woman's Rights" mania have subsided, and there is good reason to hope that the malady will not assume the epidemic form again, in this country, for at least a decade, we do not hesitate to make room for the article for which the above titles serve as a heading. We are sure that a fact or two will fully justify us in the minds of our readers in devoting so much space to a subject which, with the exception that it still possesses certain salient points, may be regarded as rather hackneyed.

The writer of the article is a lady to whom, it may be justly said, the present generation of Americans owe much, both as an educator and author. Indeed, it is no exaggeration to say that no country has produced two sisters that have done more for the education of their sex than this lady and her sister. The latter died some years ago at an advanced age, but retaining her intellectual faculties to the last ; and the void which she left is still painfully apparent ; it is literally true that no one has been found capable of taking her place, so that the scene of her useful and honorable labors for nearly half a century may now be said to be one of desolation. Seeing it recently so much changed, we could not help recalling the Celtic bard's description of the dwelling of *Moina*—"The thistle shook *there* its lonely head ; the moss whistled to the wind. The fox looked out from the windows ; the rank grass of the wall waved round its head."

The snows of eighty winters, or more, have passed over the surviving sister, and she is still an indefatigable laborer in the intellectual field. There is no female educational institution in America in which her text-books are not known,

and there are few of the best similar European institutions to which their fame has not extended.

But there is yet another reason why we should treat the manuscript before us with deference; its author was one of our earliest contributors. We well remember how much struck we were with a passage in a letter accompanying her first article, written more than fourteen years ago, in which she informed us that we must not regard her as a young lady whose youth or personal attractions might be an inducement to an editor to give a place to her article, but as one more than half a century old, with hair as white as snow, and who claimed nothing more than that, if her article was deemed worthy of a place, on its own merits, it would receive one. We trust we need hardly say that we were not the less willing on this account to give our readers the benefit of the lady's matured, judicious and instructive views. During the intervening fourteen years she has contributed, at intervals, some valuable papers, all of which she reprinted in book form about a year ago, with some additional matter; and we are glad to know that none of her works have been better received by the more cultivated and thoughtful portion of the public.

The above various reasons would fully justify us, as we have said, in presenting the present article to our readers, *in extenso*, as we do, but we have an additional reason: the lady's views on the subject of "Woman's Rights" are nearly identical with our own. This our readers will see for themselves. Our last article on the subject is that from which our esteemed and venerable contributor quotes, and may be remembered from its title—"Woman's Rights viewed Physiologically and Historically"—as having attracted some attention, and done some good when it was published. We have, indeed, always opposed "Woman's Rights" as often, and as much as we deemed necessary; but upon what ground, or in what spirit? The best answer to this will be found in the following extract from the article quoted by our contributor:

"No intelligent, sensible person need be informed that we are not actuated, in writing this article, by any hostility to the sex. Nor do we oppose their competing with men in the high-ways and by-ways of

the world, on the ground of their being inferior to men either intellectually or morally; indeed, we have ever held that women are *much better, morally, than men. They are more honest and more truthful, as well as more virtuous, and less disposed to the commission of crime.* As to our depreciating their intellectual capacities, we think it will be admitted that we have always pursued the opposite course. And as a proof of our sincerity, we could point to articles in different numbers of our journal, contributed by ladies, which are *among the most brilliant contributions* we have received, and their authors would bear us testimony that we did not value them anything the less, pecuniarily or otherwise, for their being the productions of women. It is precisely, then, *because we think highly of the sex in every respect*, that we are opposed to those habits and practices whose inevitable tendency is to degrade them."\*

With these remarks as a preface, we allow our octogenarian contributor to speak for herself, and for those who, like her, are an honor to their sex; and it will be admitted that she does so with graphic eloquence and unflagging vigor.]

AN able and learned article on the subject of "Woman's Rights" may be found in the December number of the "National Quarterly Review," 1869. Since that time the subject has assumed graver importance and new phases. We will quote from the "Review" the following remarks, no less true now than when published a few years since :

"If we inquire who are opposed to 'Woman's Rights' (in the popular sense of the term), we shall have to place in that category the greatest women as well as the greatest men of all ages and countries. The great philosopher, the great poet, the great soldier, the great scientific discoverer, the great jurist, the great divine, those who love woman best and esteem her most, are all equally opposed to 'woman's rights.' In short, those who would be the first to die, if necessary, in defence of woman, would be the last to concede those rights, precisely because they are too precious of her to expose her to what would inevitably degrade her, though no rude or lascivious hand should ever be laid upon her in the competition with men."†

We shall enter upon our subject by referring, first, to the Bible for the origin of the human race, as created man and woman, not according to modern infidelity, gradually proceeding, by fortuitous circumstances, from reptiles or monkeys, to the dignity of rational beings.

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\* N. Q. R., No. XXXIX.

† *Woman's Rights viewed Physiologically and Historically.* N. Q. R., No. XXXIX.

In the garden of Eden was a solitary man. The Lord said it is not good for him to be alone, and a woman was made from his own flesh and given him for a companion. But there was a subtle and seductive being, who approached Eve in the absence of her husband, and began to question her as to the privileges or *rights* which they enjoyed in their paradise. The simple-hearted woman, who had never thought of questioning the justice of God's command, was persuaded to comply with the suggestions of the tempter; she then told Adam what she had done, and induced him to become a partaker in her sin; thus they both fell from their primeval state of innocence, and were cast out of the Garden of Eden. Since then there has been on earth no paradise for the human race.

This lesson is full of instruction for woman. She was created to be the companion of man, to cheer his solitude, and to assist him in his duties. This very relation implies a difference between them—a companion or assistant is in a secondary position. By the believer in Divine revelation, the subordinate condition of the woman at the creation must be admitted. The weakness of Eve in listening to, and parleying with, the tempter is but too characteristic of her frail daughters. The yielding of Adam to the solicitations of his wife indicates the influence of the woman. The sacred history of the creation and fall of the first pair contains the germ of the whole subject which has of late agitated the social system.

As the human race passes down the stream of time we find the man always spoken of in the Bible as the "Head of the Family." Noah and his family were saved in the ark. Abraham was the head of the Jewish family. Sarah is mentioned as of less importance in respect to station. Isaac had a wife, Rebecca. Jacob's wives are named as connected with his history. Of the wife of Joseph we only know that she was an Egyptian princess. Yet there were distinguished women among the Israelites, as Meriam, the poet and prophetess, and Deborah, who, for seven years, was judge over her people.

The records of ancient profane history show that women sometimes acted an important part as heroines or sovereigns ; but these were exceptional cases. The destinies of mankind were mostly governed, *ostensibly*, by men; for in all ages women have greatly influenced the minds of rulers and legislators. Yet Cleopatra, the great queen, was subjected through her affections ; and Elizabeth of England had her feminine weaknesses.

The Christian era brought out the better parts of woman's character, her spirituality or religious feelings. Around the Mother of Christ are grouped other Marys and good women, who were faithful to Jesus even unto death ; and to whom was first declared his resurrection. In the infancy of the Christian Church, as recorded by the Evangelists and the writers of the Epistles, especially St. Paul, noble and honorable women ministered to the saints, were foremost in good works, and ready to give up the world for the sake of their religion ; and we now find in Christian churches women more numerous than men, and often more devoted, more spiritual-minded, and more self-sacrificing. If it be asked, why is this ? the answer comes from the depths of woman's heart: "We are more subject to pains of body and weakness of mind through our peculiar physical organization ; we feel more sensibly the need of help from God ; therefore our emotions are readily affected by the truths of religion. Our very weakness becomes strength through the power of the Christian faith.

We have briefly sketched woman as she came from the hand of her Creator, and as she is represented in history. We have now to trace the origin and progress of opinions which would upturn the established order of society, and place the companion and subordinate at the head, or in the position of him for whom she was created. God said, "It is not good for man to be alone." Shall we impugn His justice in creating woman for such a cause ? It may seem humiliating to our pride, but, unless we reject the Bible, we must "accept the situation." Let us, therefore, submit to be what God made us. We find that in spiritual gifts, and in intellectual capacities, women are not inferior. Mrs. Hale, in her

"Record of Women," says: "As woman in her corporeal frame was the more delicate and refined, so her spirit was purer and holier than man's." From the preface of this valuable work we quote the following:

"It is not to exhibit the good deeds of my sex, as the world understands greatness, that I undertook the task of preparing this record of celebrated women. Viewed in the light, or rather the shadow, of earthly value, the female sex has done little worthy of fame, little to advance the material interests of society, or build up the renown of nations. But we venture to assert that, in the moral progress of mankind, woman has been God's most efficient agent, the co-worker with His Providence, in those remarkable events which have changed the fate of nations, brought light out of darkness, and given impulse and direction to the souls of men, when these sought to advance the cause of righteousness."

Mrs. Hale's work is divided into four eras:—"First Era includes the forty centuries from the creation to the Messiah's advent. During all this time the female sex had only three natural gifts of a lovelier organization of form, and a purer moral sense, to aid them in the struggle with sin which had taken possession of the brute strength and human understanding of men." "Era Second includes the time from the birth of Christ to the year 1500." In this Era the author traces the effort of Christianity throughout the civilized world to elevate woman, and through her influence to cause the gradual improvement of society. "Era Third contains sketches of eminent women who have lived and died since 1500." The author traces the various causes which, in addition to the Gospel emancipation, threw light upon the mental condition of women during this period of time. "Era Fourth is devoted to the living, who are already known by their writings." Since the publication of this volume, more than twenty years since, the greater number of those women have passed away from earth. It is our province to consider what the women of the present day are doing for their own improvement or to benefit society; what are the questions which now agitate the busy minds of certain masculine *feminines* in respect to their *rights*, seemingly forgetful of womanly duties.

We shall not attempt, in our discriminating between the dif-

ferent vocations of the two sexes, to explain the physiological differences which make woman the "*weaker vessel*" in respect to physical strength and endurance. The boldness and indelicacy with which this subject is canvassed by public speakers, in addresses before mixed audiences, and in books written for popular use, are characteristic of the present age, in which the Creator of the universe is canvassed with daring appeals, as if He were amenable to human laws of criticism or analysis. We may expect his works will be discussed with as little reverence. But every woman of delicacy must blush to see, on the parlor tables or shelves of the common family library, books in which the mysteries of her organization, subjects that from girlhood she has been accustomed to regard as sacred, are explained and exhibited. The discussion of "Sex in Education," and "No Sex in Education," is forced upon us. Physicians have felt called upon to give reasons why women are not able to compete with men in colleges, professions, etc. Developments and revelations formerly confined to the lecture-room of medical students, or to medical books, are now published to the world. Women who can add M.D. to their names have, in some instances, outraged modesty in their lectures to miscellaneous audiences, in which the most delicate subjects appertaining to marriage, etc., are discussed as freely as one would speak of the changes in the vegetable kingdom.

It was in 1791 that Mary Wollstonecraft published her "Vindication of the Rights of Women," a work which attracted public attention, and, except in few cases, received condemnation. It gave to her name notoriety. Like many others who have followed in her footsteps, she advocated the doctrine of free love, and no-marriage. Meeting with the infidel philosopher, William Godwin, there sprang up between these two gifted but misguided minds a mutual attachment. At the birth of her daughter, afterwards the wife of the poet Shelley, the mother died; in order to legitimatize the child, the parents had been married a short time before its birth.

Conspicuous as a champion of the new doctrines was Fanny Wright, afterwards known as D'Arusmont. To a French education in the days of revolutionary France she attributed, in

after years, the infidel and immoral sentiments which she had advocated. It is said that, in her last days, she partially abjured her former theories and speculations. But the bad seed, the tares, had been sown;—Fanny Wright's doctrines were disseminated; and societies bearing her name were formed in various parts of the United States. In France these doctrines have been carried out by the Communists; to their influence, in a great measure, may be traced the horrors of the French revolutions in 1793, 1830, and 1848. A daughter of Fanny Wright D'Arusmont has recently appeared in Washington as a disclaimer against the opinions of her mother and the woman suffragists.

After the advent of Fanny Wright there would be an occasional outbreak in some part of the country. Some woman lecturer, or man who had espoused the cause, would cause a sensation; this phenomenon was not regarded with alarm, as, in general, women were quietly going on in the beaten track. There were, indeed, some who loomed up as educators of their sex, who urged that the fathers of the State should provide schools for the daughters as well as the sons. Men of enlightened minds listened to these pleadings, and legislatures showed a willingness to make provision for such an object; but though there were difficulties as to the best manner of doing this, a liberal spirit was evinced. Thus, in the case of a plea by Emma Willard to the legislature of New York in behalf of the endowment of a female seminary, Governor De Witt Clinton strongly advocated the claim, commending it in his inaugural address. The petition was favorably reported by a committee; yet the bill was lost through some technical obstruction. But the good seed was not lost; the improvements in education went on through private patronage. This was a step in the right direction.

Women, too, appeared as authors, producing works upon science, literature, and education, not inferior to those written by the other sex. But none of these women were among the advocates for woman's rights as synonymous with free love and infidelity. Yet they claimed the right to their own opinions, and that of influencing their husbands and sons to

do their duty as good citizens and law-makers for the country. But the sparks which had been scattered by the woman's rights' champions kindled into flame in many localities. One of the most prominent is described in the lives of "Eminent Women of the Age,"\* as hating from childhood the restraints upon the female sex, and angry that girls were not sent to college with boys ; revolting against the authority of the female seminary where she was placed for her education. In this book of "Eminent Women" it is related of her as a mark of *heroism* that at midnight, on one occasion, "she kicked the large hand-bell of the school down the third-story stairs, startling the girls and their teachers from their slumbers by the unwonted noise," she herself being found quietly in bed when investigation was made as to its cause. We might expect such a girl would, as a woman, *make some noise in the world*. Another of the "Eminent Women" whose lives are recorded in the book above mentioned, and whose name has been conspicuous on account of her attempting to force her vote into the ballot-box, had made herself notorious in educational conventions by arrogantly obtruding her opinions, to the disgust of other women who had been invited to attend, and who wished not to see one of their sex claiming a dictatorship.

To the Woman's Rights party have been added men, influenced by different motives, to espouse this cause ; some, doubtless, who sincerely believe that women ought to have equal rights in the government of the state and nation ; others, of chivalric feelings, who would have women gratified in their wishes. How many of their male allies have been influenced by the desire for notoriety, or the expectation of personal consequence or political advantages by becoming prominent in this party, we will not pretend to say. In "The True Woman" for April, 1872, we read : "In New Hamp-

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\* A book with this title appeared some few years ago, containing, with the biographies of the leading *suffragists*, the lives of Emma Willard and Lydia W. Sigourney. It will appear hereafter that Mrs. Willard was surprised to find her name thus associated.

shire Mrs L—— is cheering on the Republicans with promises to throw herself and her party into their arms if they will allow them to vote, while in Connecticut Mrs. B—— H—— is offering the same conditions to the Democrats. Not a very good augury for the haleyon days of 'peace and good will,' only attainable by female suffrage!"

At length the National Capitol resounded with the shrieks of women for freedom. There had been circulated throughout the country petitions to Congress for the "*right to vote*." Several thousand signatures had been given to the petition. The name of Biddy or Phyllis added, numerically, as much to the list as that of any educated woman. A new feeling of consequence was given to the lower class by such an appeal to them to *demand their rights* of the usurpers. A sensation was created. A revolution seemed impending. Even senators began to look alarmed, and to inquire with solicitude, "Do the women of the country want to vote?"

The cause seemed to be gaining ground. Washington became for a time the rendezvous. Women of refinement went thither to join its forces, doubtless impelled by various motives: some from honest convictions of right and justice, others from less worthy considerations. One lady, who became prominent as a leader, grieved her family and friends by her conduct. They saw her depart for Washington "with bleeding hearts," and wrote to friends at that city to receive her, *pitifully*, as one acting under a delusion.

On the 10th of February, 1870, a hearing was granted by the senate committee of the District of Columbia, to a delegation of ladies, one of whom, Mrs. C. E. McKay, of Massachusetts, read a paper remonstrating against the extension of suffrage to the women of the United States. This paper was afterwards presented as a memorial in the senate, referred to the committee on the judiciary, and ordered to be printed as a congressional document. It was afterwards, as a tract, extensively circulated throughout the country.

It was a few months after this that certain ladies in Washington, alarmed at what was passing in that city, met at the

Capitol and organized an "Anti-Woman's Suffrage Association." Prominent in this movement were Mrs. Admiral Dalgren, Mrs. Gen. Sherman, and the wives of Senators Sherman, Edmunds, Poland, Corbett, Scott, etc., with wives of members of the house of representatives, and of clergymen of different denominations, Mrs. Joseph Henry, Miss Catherine Beecher, Miss Carroll, etc. Mrs. Lincoln Phelps was appointed corresponding secretary.

The following petition to Congress was forwarded, in the spring of 1871, to prominent women in the different states, with the request that it should be circulated among those who were capable of judging of the merits of the question :

*"To the Congress of the United States, protesting against an Extension of Suffrage to Women :*

"WE, the undersigned, do hereby appeal to your honorable body, and desire respectfully to enter our protest against an extension of Suffrage to Women; and in the firm belief that our petition represents the sober convictions of the majority of the women of the country.

"Although we shrink from the notoriety of the public eye, yet we are too deeply and painfully impressed by the grave perils which threaten our peace and happiness in these proposed changes in our civil and political rights, longer to remain silent.

"Because Holy Scripture inculcates a different, and for us higher sphere, apart from public life.

"Because as women we find a full measure of duties, cares, and responsibilities devolving upon us, and we are therefore unwilling to bear other and heavier burdens, and those unsuited to our physical organization.

"Because we hold that an extension of suffrage would be adverse to the interests of the working-women of the country, with whom we heartily sympathize.

"Because these changes must introduce a fruitful element of discord in the existing marriage relation, which would tend to the infinite detriment of children, and increase the already alarming prevalence of divorce throughout the land.

"Because no general law, affecting the condition of all women, should be framed to meet exceptional discontent.

"For these, and many more reasons, do we beg of your wisdom that no law extending suffrage to women may be passed, as the passage of such a law would be fraught with danger so grave to the general order of the country."

The above petition, which was sent out under the sanc-

tion of the Anti-Suffrage Committee of Washington, was responded to very generally from various parts of the country. Many thousands of names were sent in response from north and south, east and west, of our vast country; from Maine and Oregon, from the northern and western lake states, and from the shores of the Mississippi; there was no dividing party between the north and south to separate the true women of the country.

The lists of names, as they were forwarded at different times from different states, were presented to congress with marks of approbation in the senate and house of representatives; there was, evidently, a belief at the heart of the nation that "*the women did not want to vote,*" nor to make disturbance in the country.

In March, 1871, a monthly publication was issued from Baltimore called "The True Woman." The editor, Mrs. Charlotte E. McKay, had the year previous appeared before a committee of the senate with a memorial against woman suffrage; she may therefore be recorded as the first woman who thus publicly protested against this movement. The object of this paper was to meet the question of woman suffrage, and to give information of the progress of events respecting that movement; as also to point out the various channels which might be opened for the encouragement of female industry and independence, and to give examples of women who have successfully labored for the improvement of their sex, or have nobly borne the burthens of life, giving examples of true heroism and Christian resignation. This paper was continued until December, 1873, when the editor announced that, for personal considerations, there would be no further issue of it. As the paper had met with success, and was increasing in patronage, there was much regret among its readers and those interested in the great question of what is *best for women*, at its demise; the field is now open, and though the waning of the suffrage cause is evident from the ill success of meetings in Washington, and even in Boston, as well as other places, there is still the great subject of the

welfare of women to be discussed, and such a paper as "The True Woman" is needed.

Mrs. McKay deserves a passing notice, not merely as the first woman who came boldly out to oppose the pretensions of the suffragists, but for what she had before done to merit the gratitude of her country. In "The Women of the War," is her record, among the heroines who distinguished themselves at the period of our late civil war, for labors in the public service. The author of the work says:

"The interval between the blasting of earthly hopes and the arrival of death can be passed in no activity so wholesome or congenial as in labors of public charity. Thinking thus, in the spring of 1862, when her pleasant home in Massachusetts had been utterly desolated by the successive death of her husband and only child, Mrs. McKay turned the key in the door of the home which was dear to her now only for the memory of what had been, and sought oblivion, and at the same time usefulness, in the army of the Potomac."

She went first to Frederic City, in Maryland, in time to assist in the care of the wounded from the battle of Winchester. Notwithstanding her arduous duties in doing and directing, she found time to keep a diary, from which her biographer makes many interesting extracts, showing that with energy of character and a large philanthropy she had improved her natural talents by literary culture. She describes with a graphic pen the life in hospitals and its various incidents. After the battles of South Mountain and Antietam, the bleeding and mangled remnants of the great hosts engaged in that eventful struggle were crowded into the Frederic hospital; she describes the battle as seen from the highest point of their building, and the rushing forth of the nurses and attendants to meet the litters of the wounded as they came pouring in from the fatal scene of action. Then at Washington, at Fredericksburg, and in front of Petersburg. She was found wherever her assumed duty called her. She remained more than a year after the close of the war, nursing the sick and looking after the poor and distressed freedmen.

The services of Mrs. McKay were appreciated and acknowledged by the soldiers and officers of the army, many of

whom, in the warmth of their gratitude, were ready to "fall down and kiss the hem of her garment." In December, 1864, at a meeting of sick and wounded officers at the "Cavalry-Corps Hospital, City Point, Virginia," a special meeting was held for the purpose of an expression of opinion in regard to the labors of Mrs. C. E. McKay, in connection with this hospital. A committee was appointed to draft resolutions, in which it was said that she deserved "a meed of praise which the proudest of our generals might envy;" and further it was

"Resolved, That in view of her long and faithful service to her country for the last three years, we pray the Legislature of Massachusetts to tender to Mrs. McKay a vote of thanks, and to petition his Excellency Governor Andrew to confer upon her the commission of a captain of cavalry, together with the pay and emoluments thereof, as a just tribute to one of Massachusetts' most loyal daughters—an act to which every officer and soldier of the army of the Potomac would respond with heartfelt, Amen."

Had Mrs. McKay been a weak or an ambitious woman, such distinctions might have warped her judgment, and set her off upon a crusade for women's rights, and public declamation upon the injustice of men in regard to them. But not so; her public work being finished, she looked about for something to do. She saw with sorrow and humiliation, a *new war of rebellion* carried on, not between different states of our country, but in households—women rising up against their fathers, brothers, and husbands. As a Christian woman she recoiled from the infidelity which was patent in that movement; as a virtuous woman she abhorred the free-love doctrines; and as a patriot she respected the laws of her country. It was at this period that Mrs. McKay, encouraged by those of her sex who sympathized with her, resolved to publish the paper called "The True Woman." There were able pens to assist in this undertaking. We shall briefly notice some of the contributors, with a few of their articles.

In No. 1 is a long and interesting letter from Mrs. Anna H. Dorsey, who discusses, with much ability, the question, "What need is there for Female Suffrage?" Mrs. Dorsey was welcomed into the ranks of the true women as aiding to

establish the fact, that the best and most thoughtful of the sex are opposed to the suffrage movement. Shakespeare, himself, in a quotation, comes with a broad grin, in the character of Mistress Ford, of the "Midsummer Night's Dream," to throw the barbed arrow of ridicule into the camp of the suffragists:

"Why, I'll exhibit  
A bill in parliament for the  
Putting down of men."

Mrs. Carey Long contributes articles in prose and verse throughout the whole course of three volumes of the paper. We trust that now, in the prime of her life, she will regard it as a duty to society and a thank-offering to the Giver of her abilities, to collect and add to her writings. One of Mrs. Long's contributions, called "*Vesuvianism*," shows that the explosions which have broken out in our country are in part but repetitions of the outbursts which at different periods have occurred in France, and have become, even there, "extinct volcanoes." The author remarks: "It is amusing to find the whole woman movement on this side of the Atlantic a mere outworn French fashion." Then follows a sketch of the rise and progress of "Women's Rights" in France. The terrible events of 1793 are connected with this history. In 1848 a number of French women enrolled themselves under the name of "*Vesuvienennes*." They promenaded the streets, rushed to the Hotel de Ville, where the provisional government was in session, and boldly demanded *their rights*. Ridicule soon put down this combination; but following them were those of a different stamp, the George Sand School, brothers in intellect, fascinating in manners, and more wily in their tactics; but the leaven of infidelity and immodesty was working in their councils—one of their leaders, before a public tribunal, declared herself a St. Simonienne and communist, and that, in consequence, she repudiated marriage and inheritance; and that, faithful to her principles, she had never wished to have a husband; at the same time proclaiming herself the mother of several children. At length the provisional government took measures to break up these clubs, as subversive of all morality and feminine decency.

In a series of articles on the "Lives and Opinions of True Women," Mrs. Long gives an interesting sketch of the labors of Madame Cavé, the Emily Faithful of France, who, by the aid of public and private donations, has established in Paris various institutions, not only for education in literature and science, but for the instruction of women in the fine arts, and in the various branches of industry which tend to make them useful and independent. Madame Cavé is decided in her views as to an appropriate sphere for woman, but she would enlarge this sphere without entrenching upon those peculiar responsibilities which nature, religion, and law have assigned to man.

The name of Madeline Vinten Dahlgren will ever be associated with the anti-woman suffrage defence. This lady is well known to the public as the author of the life of her husband, Admiral Dahlgren, and of his son, Colonel Dahlgren, with other works. Her late book on "Etiquette in Washington," her translation of De Chambrun's "Government of the United States," and her admirable "South Sea Sketches," now in the course of publication, prove the extent and variety of her learning and accomplishments.

Under the head of "Lives and Opinions of True Women," Mrs. Dahlgren gives an interesting article on Madame Swetchine. "For more than a score of years this remarkable woman exercised an almost unbounded influence over the minds of many of the distinguished persons who sought her society. What a mighty influence, then, emanated from that circle over which presided this priestess of women!" Madame Swetchine's writings breathe the spirit of Christian love and faith. Educated in the Greek Church in France, she attached herself to the Roman Catholic. She was truly a Catholic in the broad and best sense of the word, and so we believe to be the good and accomplished author of this sketch of her history.

"Journalism and Woman Suffrage" is an article by Mrs. Dahlgren, in which she traces the licentiousness of the press in treating of families and individuals, to the deterioration in

respect to delicacy and decorum caused by women lecturers. She says: "Let us not waste precious moments in futile indignation at the journalism of the day, but arm ourselves to check the public sentiment now being fostered which gives it life and encouragement." "The Medical Profession," by Mrs. Dahlgren, contains nine suggestions on a somewhat difficult subject, when considered in relation to women doctors. When we consider that Mrs. Dahlgren is at the head of a large household, the mother of young children, dispensing generous hospitalities, engaged in public charities, and then think of her literary labors, with an extensive correspondence, verily we are ready to exclaim, "Many women have accomplished much, but *she more!*"

Another of the contributors of the paper under review is Miss Susan Fennimore Cooper, daughter of our American novelist, the writer upon "Female Suffrage in New Jersey," and upon other subjects bearing upon the woman question. As a contributor to "Harper's Magazine" she had previously given the testimony of her strong reasoning powers against the claim to suffrage for woman.

Miss Catherine Beecher, as one of those who sent out the first petition against the movement, has also some contributions to "The True Woman;" Mrs. Beecher Stowe, with her trenchant blade, has in her various writings ridiculed the pretensions of the ballot-women, as in her "Pink and White Tyranny," "My Wife and I," etc.; while their brother, the Rev. Henry Ward, stands upon this subject, as upon many others, upon the fence, ready, as it would seem, to jump over to the successful side.

Another contributor of "The True Woman" is Mrs. Sarah Lanman Hopper, whose articles attract by their directness, their womanly delicacy and manly logic. In "Accidental Acquaintances" we meet with thoughts which, however familiar, are expressed in an uncommon manner. Who that travels or goes from home to any locality where human beings are found does not regard with interest the development of character; nature, as seen in the cottage, among the Alleghans,

nies, the western prairies or the Green Mountains? The more one has been accustomed to artificial refinements, the more welcome seem, at times, such revelations. So the botanist loves to-day plants in their primeval state, before culture has changed them. Intercourse with the world usually shows the greatest of men and women the most free from affectation; it is in the *halfway stations in life* that we generally find arrogance and pretension. "To number all the 'Accidental acquaintances of a lifetime,'" says Mrs. Hopper, "would require a volume; each worth remembering builds a spiritual monument in our affections, or inscribes upon memory's tablet what time can never efface. It is three years,\* we think, since, among the women of the past, we met Mrs. Emma Willard, of educational renown. Old age still showed that wonderful power of intellect which distinguished her; but the grandeur of all was, that it was crowned with docility and gentleness—morally aristocratic traits, always found in the close of the lives of those who have been great and good." Those who loved the original of this sketch (and they are many), will love her who has delineated her thus faithfully and affectionately.

Among the contributions of Mrs. Lincoln Phelps to the paper are several upon the "Lives and Characters of Distinguished Women." First, of Emma Willard. This article appeared in May, 1871, when the writer was mourning the recent loss of a sister with whom her own life had been, in a measure, identified. It appears that, in a paper devoted to the cause of woman suffrage, surprise had been expressed that Mrs. Phelps should have used the name of Mrs. Willard in an appeal against their claim, asserting that she was with them in her opinions and wishes. This assertion is met by producing Mrs. Willard's own words, published in 1848 in the "Family Journal": "The subject of women's rights has of late occupied the public mind and press, and several persons have called on me to define my position, which I here do."

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\* Mrs. Willard was, in 1869, eighty-two years of age; she died in April of the following year.

Then follows an argument to prove that the Socialists were wrong, "who would destroy the order of family government, in which the husband and father is the natural sovereign." Mrs. Willard then proceeds to say, that, from her views in respect to the rights of women to education, to the avails of their own labors, and to hold places of trust in educational institutions, in the distribution of public charities, in alms-houses, prisons and establishments for the insane, it might be supposed that she would advocate the equal right of her sex to a representation in the state or national governments. "But this," she says, "is not our place. We do not believe it to be the plan of God. \* \* \* Let each sex, then, keep its own place. We find a diversion of duties founded in nature." In her published Letters and Journals in Europe, 1830-31, the author makes frequent remarks upon the woman movement then preached by Socialists in France, Robert Owen in Great Britain, and Fanny Wright in America: she says, "Their tenets are an unintelligible jargon; they talk foolishly of women's rights. When will mankind learn that *their part in the order of things is their duty*; the submitting to God's commandments?" Mrs. Phelps, in a brief sketch of the life of her sister, proves that no change ever took place in her views thus distinctly stated. That she lamented that some whom she loved had fallen into these errors, is the testimony of those who were with her to her last hours.

Professor Charles Davis, the life-long friend of Mrs. Willard, in an address before the New York State University in alluding to the claims of the women suffragists to her sympathy and approbation, thus remarks:

"The advocates of the current opinions with respect to women's rights seem anxious to bring to their aid the lives and examples of all who have contributed largely to that great advancement in female education which has marked the present century; among these names that of Mrs. Emma Willard stands quite alone, and we are sorry to see her opinions and views referred to in support of doctrines contrary to the whole tenor of her teaching."

In April, 1873, there appears in "The True Woman" a

short article, stating that among old letters returned by Dr. John Lord to Mrs. Phelps, after the completion of his biography of Mrs. Willard, was found one to her nephew, Wm. Lee, Esq., of Ohio, written so late as Feb. 7, 1869, from which the following extract was made :

" You ask my opinion of *female suffrage*—by the way, there has recently appeared a volume entitled 'Eminent Women of the Age,' in which I am set down as the first of the pioneer educators; the women who have upheld female suffrage are there also. Now I have never been an advocate for female suffrage, neither has your aunt Phelps."

Mrs. Willard then proceeds to state what women should be prepared to do, and what men should apportion to them of a public nature, for charities, education, etc. This subject, in respect to Mrs. Willard's opinions, may now be considered as disposed of; in the words of Professor Davis, in the address referred to, " We trust that the bitter weeds of strife will not grow on such a grave, or shadow such a memory; and that her Christian character and brilliant life may be permitted to exert their benign influence without being drawn into controversies for which she had no taste while living, and which can add nothing to her fame."\*

Lydia Huntley Sigourney is named among the true women in a contribution from Mrs. Phelps. In one of her latest, perhaps the last, of her publications, called "Selections," Mrs. Sigourney gives, with approval, the following extract from "Christian Households":

" In this period of innovation and revolution, injudicious efforts are being made to break up the foundations of society, and to bring women forward in unwonted places and situations. Her true friends should advocate her advancement in all knowledge and wisdom, suitable to her

\* In her "Journal," written in France in 1831, Mrs. Willard says, "France has her great women as well as her great men," and refers as examples to her friends Madames Belloc and De Montgolfier. "If these noble women" (this was written in May, 1871, during that reign of terror) "had survived the horrors of the new revolution, now carried on by French *socialists*, how would they be astonished to learn that *American socialists* claim the name of Emma Willard as the synonym of the extremest radicalism!"—*Note from The True Woman.*

character and duties—should guard her rights of property and personal liberty, so far as may consist with the organization of society; man being divinely constituted the head of the family and the protector of woman.”\*

The beautiful, womanly life of Mrs. Sigourney was in harmony with her sentiments. In the introduction to her autobiography she says, “My literary course has been a happy one. It was begun in impulse and continued from habit. Two principles it has ever kept in view, not to interfere with the discharge of *womanly duty*, and to aim at being an instrument for good.”

Mrs. Sarah Josepha Hale has a high rank among distinguished women who have labored for the elevation of her sex, strong for the rights of woman, to be what the Creator designed her for. In her preface to “Records of Women,” she says :

“I am not about to controvert the authority of the husband, or the rights of men to make laws for the world they are to subdue and govern—I have no sympathy for those who are wrangling for ‘Woman’s Rights,’ nor with those who are urging my sex to strive for equality and competition with men. \* \* \*

In the sketch of Mrs. Hale before us, written by Mrs. Phelps, she remarks that “in a logical and convincing argument, the author of the ‘Record of Woman’ comes to the conclusion, drawn from the Bible, that when the first pair were driven out of Eden, the Almighty assigned their duties—man was ordained to become the worker, provider, protector, and law-giver; woman was to be the teacher or inspirer, and the exemplar.” “But both sexes, we must admit,” says Mrs. Phelps in this sketch, “have greatly failed in the fulfilment of their respective duties.

As our object is to elucidate the subject of “Woman’s Duties and Rights,” we shall not dwell upon the sketch of the author of “Woman’s Record,” as suggested by her own great work. We design to prove what are her opinions on the exciting question of the day in regard to the rights of

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\* See Mrs. Sigourney’s *Selections*, page 220.

women. None of the distinguished women whose names we have brought forward as given under the head of "Lives and Opinions," devoted much time or labor in directly controverting the suffrage doctrine. They found enough to do in their efforts to enlighten and improve their sex, and in strengthening them to bear the trials of life and to fulfil its duties. But they were ever firm in their convictions as to an appropriate sphere for their sex.

Mrs. Hale still survives, and is as ready now to stand up for the truth and fitness of things as when she began her literary career. In December, 1872, we find in the "Lady's Book," of which she has long been the literary editor, the following address to her readers :

"Before this number reaches you, I shall be in my eighty-fourth year. \* \* \* I have long passed the ordinary limit of human life, and I am thankful to say I yet retain the desire and ability to work. \* \* I hope to spend the remnant of my long life in doing all I can with my pen in work which I hope will benefit my countrywomen."

A beautiful little poem, written by Mrs. Hale in her eighty-third year, called "My Desires," proves that her strong and vigorous mind is not weakened by age; that her powers of smooth versification are still under control; and, above all, that her strong Christian faith illuminates the decline of this life, pointing to the rising of the sun of righteousness in the better life beyond. Mrs. Phelps, in her closing remarks, says: "A few weeks since, while on a visit to Philadelphia, this friend of forty years made me several visits; she came unattended; was bright and cheerful in her manners, interesting and instructive in conversation. Beautiful is age when found in the paths of righteousness! Truly, then is the hoary head a crown of glory!" Mrs. Somerville, at the age of eighty-nine, published her great work on molecular and microscopic science.

A sketch of Miss Pamela Cunningham, by Mrs. Phelps, in "The True Woman," deserves our notice, and since this distinguished woman has been assailed by "envy, hatred, and malice," it is but just to the cause of womanhood that she

should be here named. To Miss Cunningham the country owes the preservation of the home and tomb of Washington from the hands of speculators and showmen. Mount Vernon is now held in the name of the women of the United States. It was purchased by the proceeds of many years of effort of Pamela Cunningham, who, an invalid, and upon her bed, wrote appeals to the women of the country. Associated with the history of her life will ever be the name of Edward Everett, who presented to the Mount Vernon Society, of which she was the head and founder, not merely his *sympathy*, but the sum of \$80,000, the avails of his Washington lecture, delivered throughout many cities and towns of our country. That Miss Cunningham should be persecuted by enemies is but a sad comment on human life. Mrs. Phelps, in her sketch, gives the testimony of Mrs. Dr. Marks, by whom she was educated in her native state of South Carolina, that "among the many noble qualities of her pupil, she was particularly distinguished for *integrity in all business concerns; her honesty and justice were unimpeachable.*" "It is right," says Mrs. Phelps, "that we should feel a pride and admiration for this woman, who has accomplished so much, and that we should jealously protect her reputation from any assault of envy or malignity."

As an off-shoot from the unhealthy excitement which in this article we have condemned, there has now appeared the "liquor crusade." We may expect outbreaks from those who have been stimulated with false notions, and intoxicated with notoriety; those who have broken loose from home duties to luxuriate in unrestrained freedom, and to act according to the devices of their own hearts, with neither fear of man or of God before their eyes.

Let us hope our country is not to be given up to anarchy and confusion, but that the gross violation of womanly propriety and modesty, under the names of temperance and religion, will open the eyes of many well-meaning women to a sense of the danger of *too great freedom of thought and action.*

But let us go to the other side and meet the lion in his

den. John Stuart Mill, in the British parliament, in May, 1867, made a speech in favor of woman suffrage. We find before us the stereotyped logic to which we have been familiarized at home, "The excluding of one-half the nation from political rights is an injustice!" Was the Creator unjust in making this half of the human race—women? "Can it be pretended," says Mr. Mill, "that women—who manage a property, or conduct a business, who pay rates and taxes, often to a large amount, many of whom are from respectable families, and many of whom, in the capacity of school mistresses, teach much more than a great majority of the males have ever learned—are not capable of a function of which every male householder is capable? Or is it to be supposed that if they were allowed to vote they would revolutionize the State, subvert any of our valuable institutions, or that we should have worse laws, or be in any respect worse governed by means of their suffrage?" The writer of this article for the "National Quarterly" acknowledges herself a woman (moreover, as she believes, almost the only woman who has been allowed a place in this "Review"). She confesses to having been the sole head, for many years, of a literary institution supported and directed by herself, including a chaplain, with a large number of professors and lady teachers—more than one hundred, perhaps—with the requisite number of domestic attendants; the government was allowed to be judicious; there was a little jarring of the machinery, as could have been expected; perhaps she did as well in the situation as a man could have done—or as Queen Victoria herself manages her large empire. Indeed, Her Majesty's most loyal subject would not affirm that her judgment has anything to do with the government of the nation; this she leaves to her ministers and her "lords and gentlemen." Neither did she build up the British Empire; but we did found and establish ours, and we admire its government in our own way to the best of our ability. Now, according to Mr. Mill, we ought to be allowed to vote for political rulers. We might, in the elucidation of this subject, say that woman

is happier to live shielded and protected ; that there is, to her, a kind of martyrdom in a public situation. This has been understood by those who have passed through such an ordeal. We long to be a woman again—believed, not feared ; protected, not commanding !

Division of labor is required in the manufacture of a pin—in social life there should be a division of duties and responsibilities. The women who clamor for political rights seem to forget that such would only add to their duties ; nay, they would call them off from such as peculiarly belong to their sex. The woman's care is needed at home ; the man goes to his farm, his store or his office ; as he is more abroad, he learns more of political affairs ; if he reads newspapers at home, and his wife is intelligent, he listens to her remarks, and may be influenced by her opinion ; if both are to vote, and political controversy be added to other distorting laws, domestic life would be greatly embittered ; but these answers are as hackneyed as are the arguments on the other side.

That Mr. Mill's suffrage bill was lost by 190 votes against the small minority of 73 in the House of Commons proves that his logic was not effective. Mrs. John Stuart Mill has written a pamphlet on the "Enfranchisement of Women ;" it might seem that, with a husband so liberal-minded, she would be contented with her own lot.

From the different laws of Great Britain and the United States in respect to qualifications of voters, there may be arguments in favor of woman suffrage in the former country that would not apply here. That a single woman, an householder and tax-payer, should have a right to vote, seems but reasonable ; no domestic discord would arise from political disagreement with a husband ;—this would remove one objection ;—but even in the British parliament the Woman's Rights bill was defeated, showing that this subject is repulsive under its best form.

We cannot better close our article than by giving an extract from Bishop Huntington's "Sermons for the People":

"The whole controversy" (Woman's Rights), "is a monstrous ab-

surdity, an insane insurrection against good manners. \* \* \* For the wrongs that remain in the position of woman, let her not, in the name of all that is lovely, and all that is wise, go to a separatist convention, nor to the platform, nor to novel schemes of political economy or social reorganization, but to that moral tribunal where she is sure to win her cause. Let her be content with the possession and exercise of power in all its higher forms."

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ART. III.—1. *Experimental Experiments in Electricity.*

Reported from the Philosophical Transactions. By  
MICHAEL FARADAY. London. 1853.

2. *Traité de l'Électricité Théorique et Appliquée.* Paris, 1857.
3. *L'Atmosphère.* Par CAMILLE FLAMMARION. Paris. 1873.
4. *Sur la Température du Pôle et des espaces Célestes.* Par  
M. ARAGO. 1834.
5. *Outlines of Astronomy.* By JOHN HERSCHEL. 1859.

THE main result of the great interest which meteorology has of late awakened has been the dissipation of the pernicious idea that its phenomena are capricious, and not amenable to law. This, together with the accumulation of minute and countless details, is the only advance achieved in this department of knowledge. As a deductive science, meteorology has made little or no progress. Conjecture after conjecture respecting the cause of particular facts has been propounded; some absurdly extravagant, others strikingly plausible. But no principle, or set of principles, has as yet been enunciated, purporting to co-ordinate the facts in the order of their co-existences and sequences. This being the case, any theory which essays such an attempt does, even though false, benefit science; for the arrangement which the attempted explanation necessarily involves does but facilitate subsequent insight

into the relations and importance of the facts therein comprised. Sensible of this, we, with the less diffidence, advance the following speculations.

In or about the year 1760, Professor Black, of the University of Glasgow, succeeded in the discovery and colligation of a number of interesting facts respecting heat. He found that ice on becoming water, and water on becoming steam, absorb a large amount of heat, which neither the senses, nor the most delicate thermometer, can detect. This heat, in other words, becomes a hidden property, not cognizable by the senses. When, however, these processes are inverted, *i.e.*, when steam condenses into water, and when water congeals into ice, an amount of heat is restored to the world of sense equivalent to that which disappeared by the said absorption.

To detail all the facts respecting these phenomena would be a needless task, as every one conversant with the first principles of physics is thoroughly acquainted with a number amply sufficient for all the purposes of this treatise. Black, by way of explanation, propounded the theory that the heat which disappears becomes *latent*, and that the heat which, during the reverse processes, is returned to the world of sense, is but the reappearance of that which was before so inexplicably absorbed.

Now, this theory is, in reality, no explanation whatever. It is naught but an expression of the phenomena, and, apart from its recommendation of being a metaphysical generalization—rendered possible by the happy use of a felicitous term—is wholly destitute of value. It is, moreover, in direct conflict with approved canons of scientific investigation, as it precludes the possibility of crucial experiments and separations of nature. Even those by whom it is received accept it under protest, fully recognising the fact that, being unscientific, it is but a provisional hypothesis, destined soon to be replaced by another more amenable to true rules of research.

It is clearly apparent that a theory respecting latent heat, to be true and legitimate, must fulfil the following conditions: It must account, in some way, for the heat while it is in the

state of abeyance, subsequent to its disappearance. If it is found, or conjectured, that the heat is then non-existent *as heat*, the theory must show its equivalent in some force into which it may have been resolved.

The following hypothesis answers these requirements. *The heat alleged to become latent, in the processes of melting and vaporization, is converted into electricity; and, the heat which becomes sensible, in the processes of congelation and condensation, is metamorphosed electricity.* This view of the phenomena is not only borne out by a multitude of circumstances, but is also deductively interpretative of many important ulterior facts hitherto deemed inexplicable.

That heat and electricity are interchangeable will not be questioned by any one acquainted with the phenomena of thermo-electricity. The fact that they are so convertible in the processes above mentioned can, we think, be conclusively proved. Of the general principle regulating the action of this property we confess we have but an adumbration. It is heat, or electricity, which, in passing from a medium more isochronous to a medium less isochronous, is converted into the other.

The following fact countenances the theory, that the heat absorbed by the melting of ice is converted into electricity. In temperate regions, lightning and thunder in winter are rare, still they are occasionally observable. When they occur they are deemed anomalous. These apparently unaccountable and capricious phenomena are invariably preceded by a wide and extensive thaw. On the hypothesis here presented, they cease to be a mystery. The electricity, of which they are the effect, is the result, or rather, the equivalent, of the vast amount of "latent" heat naturally consequent upon so general a melting of snow and ice.

As heat disappears, not only when ice is passing into water, but also when water is passing into steam, we should expect, *ex hypothesi*, the presence of electricity during ebullition. The facts verify the expectation. Electricity is present in every boiler in which steam is being generated. In such

prodigious quantities is it produced by vaporization, that where it is concentrated and made signally manifest, as in Armstrong's hydro-electric machine, it yields sparks twenty-two inches long, in such quick succession that they resemble a sheet of flame. The mere friction of the minute particles of water against the sides of the orifice of the boiler is totally inadequate to the production of the effect. Our view is further borne out by the fact, that the specific heat of water is appreciably affected by the electrical conductibility of the material of which the boiler is formed. Water in a glass vessel requires a higher temperature for ebullition than in a metal one.

The proofs furnished by ebullition, being all presented under nearly the same conditions, are consequently wanting in the requisite certainty. The crucial test, however, of the validity of any theory, according to the logic of the physical sciences, is that every degree in the quantity of effect should correspond with the like degree in the quantity of the cause assigned. The phenomena of evaporation, by furnishing and standing this test, give proof of the theory here propounded akin to demonstration.

Evaporation is ever occurring throughout the world, greatly varying in amount with times and places; which variation is governed by the greater or less presence of its conditions, heat and water. Atmospheric electricity is likewise observable throughout the world, in a degree similarly varying with times and places. Now, if we show that this electricity invariably abounds wherever the conditions of evaporation obtain, it will be fair to conclude that, as the disappearance of heat in evaporation coincides so exactly with the appearance of electricity, the one is the other resolved.

It is an indisputable proposition that, given the presence of water, the warmer a region, the greater is the amount of evaporation. Atmospheric electricity is observed to obey the same law. While it is feeble in cold or temperate regions, in the torrid zone, where evaporation is proceeding at an enormous rate, it displays its presence with the utmost frequency,

and to the greatest extent. Lightning and thunder storms, with their concomitants, there obtain, in all their violence, and in all their grandeur. They decrease, in frequency and intensity, towards either pole. At times, succeeding seasons of extraordinary heat, the atmosphere is so abundantly charged with electricity that it assumes the appearance known as St. Elmo's Fire, playing around hedges, the tops of masts, and the tips of the ears of horses. In cold regions, where there is little evaporation and, consequently, little heat becoming "latent," these electrical manifestations are absent. The Aurora Borealis may serve as a qualification of the remark, but not of the principle; for, as we shall see, the Aurora is the result of electricity generated at the tropics.

As the sun acts with different degrees of intensity through the day, there is a correspondingly varying amount of evaporation. The following facts are hence significant. At sunrise, the electricity in the atmosphere is feeble; it increases during the day; and, after sunset, decreases. Concurrent proof is furnished by the fact that thunder and lightning are more frequent after mid-day than in the morning.

In towns and cities, where there is little moisture, there is less electricity than in the country. In houses, streets, and under trees, *i. e.*, where either of the conditions of evaporation, heat or water, is wanting, no trace of electricity is found. In large open spaces, on rivers, on quays, and on bridges, where both conditions obtain, it is abundant.

The case of atmospheric electricity is a curious instance of how narrowly a physical principle may escape the most searching investigation. Such scientists as Volta, Bécquerel, and Pouillet have contended that this electricity is, in some way, occasioned by evaporation. Now, here is the *absence* of one force (heat) unexplained; and, under the same circumstances, and in the same process, the *presence* of another force (electricity) likewise unexplained. These forces are confessedly mutually convertible: and, still, it escapes detection that the resolution of the one into the other would make the two mutually explanatory.

We have thus adduced proofs of the fact that the heat lost in melting and evaporation is identical with the electricity immediately presenting itself. It remains now to show that the heat given out in condensation and congelation is due to the conversion of electricity.

The phenomena attendant upon the distribution of heat throughout the globe give to the principle here enunciated the strongest countenance. The hot and rarefied air of the equator is displaced by the cold air from the direction of the poles, and forms currents setting, respectively, north and south. As either of these currents proceeds toward the pole, its heat is distributed and lost in latitudes of a lower temperature. Warming by this process, however, would naturally be restricted to a limited area, as the heat, thus conveyed, would be soon spent. Regions further removed from the equator are warmed by a different process.

The current of wind from the equator is saturated with vapor, which becomes condensed in high latitudes, and, in this way, gives out heat. This heat is caused by the electricity, which is absorbed from the atmosphere by the clouds when condensing. This vapor, according to the hypothesis generally received, carries latent heat from the tropics, which then becomes sensible, and is so diffused. The result, however, is really effected in another manner. The vapor carried north does not carry heat, but, rather, only the capacity for generating heat. In other words, the winds filled with vapor are factories, not storehouses of heat. The heat diffused is generated where it is given forth, by the absorption and metamorphosis of electricity.

This explanation is borne out by three strongly significant facts. 1. It has been found that the amount of rainfall at any particular place is, in the main, directly proportionate to the high average temperature of the locality. Now, it has been shown that the amount of electricity present in the atmosphere bears the same ratio to the same circumstance. If, then, the heat induced by condensation is proportioned to the amount of rainfall, the fact that rain is most prevalent where

electricity most abounds, must add a large increment of proof to the other proofs here adduced.

2. Priestly has observed that, when an electric spark passes through moist air, its volume diminishes. As electricity thus induces condensation, and as condensation occasions heat, the alleged conversion may reasonably be presumed.

3. Fournet attests the frequent occurrence of mists formed of particles of liquid matter, suspended in an atmosphere whose temperature was  $10^{\circ}$  or even  $15^{\circ}$  C. below zero. This fact most conclusively shows that cold is not the sole cause of condensation. Neither, indeed, is it a condition *sine qua non*. Its agency, if agency therein it really have, may be completely superseded by that of electricity, if the latter be present in sufficient quantity. The lowering and rain-retentive clouds observable in cold weather, together with the singularly copious discharges of rain witnessed in the tropics, amply attest the truth of this deduction.

From all these facts we deduce the following convertible propositions. Given the presence of an adequate quantity of aqueous vapor, the amount of rainfall corresponds with the amount of electricity present in the atmosphere; and, given the presence of an adequate quantity of electricity, the amount of rainfall corresponds with the amount of aqueous vapor.

The supply of heat necessary to preserve the uniform average temperature of the Polar regions springs from the same cause, electricity; operating, however, somewhat differently. The electricity from the equatorial regions is attracted north and south, and is transformed into heat in the process of freezing. The faster water freezes, the faster is heat disengaged. Now, this heat, according to the hypothesis, must have been supplied by electricity. So, the Polar regions are indebted for the little heat they have to their snow and ice, and, primarily, to evaporation in the tropics. The tropics part with their surplus heat by converting it into electricity, through the medium of evaporation. The Arctic regions, to supply their deficiency, reconvert this electricity into heat, through the process of freezing. The presence of electricity

is indispensable, alike in the process of condensation and in that of congelation. The open Polar sea, with its freedom from ice, with its remarkably low temperature, and with its great distance from the main source of electricity, the equator, all conjoined, is wholly inexplicable upon any hypothesis other than the one here presented.

Owing to absence of evaporation, and owing to the demand for electricity to be converted, by freezing, into heat, the Polar regions are in a negative condition. This negative condition, in conformity with the laws of electricity, naturally acts as an attraction to the superabundant force accumulated at the equator. The response thereto generates a current of electricity which streams north and south from all points of the tropics. If this be so, then a full qualitative and quantitative explanation is hereby afforded of the most interesting phenomena known to science, to wit, the direction, declination, and dip of the magnetic needle. This silent monitor, the instrument of so many discoveries, has hitherto jealously preserved the secret of its cause intact. The evaporation of a little drop of water, however, has, if we are not mistaken, unveiled the mystery.

Now, it will be manifest, by reference to the law governing the attraction of a needle by electrical currents, that if, a needle is placed in the centre of four currents, all passing in the same direction—*i.e.*, one current above the needle, one to the right of it, one to the left of it, and one below it—the needle will take the same direction as the currents. For, according to Ampère's law, if the currents were all running north, the one above the needle would deflect it to the west; the one below, to the east; the one to the west would depress it; and the one to the east would raise it. Thus these effects would all so neutralize each other that the needle would thence be constrained to take a direction similar to that of the currents. Now, if we can show that these currents and influences obtain on the earth, we shall have explained the reason of the direction of the magnetic needle.

In the electricity streaming from the tropics to the poles,

through the higher regions of the atmosphere, we have one of the currents required. This constitutes the upper current. We do not wish it to be understood that the sole source of this or the other currents is evaporation or melting. Another and concurrent source our theory will furnish as we advance. The current to the right, and the current to the left, are established in the following manner: Owing to the globular conformation of the earth, the flow of electricity immediately above the needle is, relatively to a needle on the left horizon, a current to the right; and to the needle on the right horizon, a current to the left; and so on, *mutatis mutandis*. This circumstance, though curious, is not the less real.

Now, we have three of the currents essential to the explanation essayed. The fourth, the current below, the hypothesis apparently fails to explain. This failure, however, as we shall see as we progress, is only apparent, not real. The existence of this current we will now assume, but afterwards prove when the originally contemplated arrangement of the argument will admit. Inductive proof of it, however, we can now adduce. It has been definitely ascertained by numberless experiments and observations, that there is such a current running north and south through the crust of the earth. The generally diffused knowledge of this fact renders unnecessary a minute detail of such observations and experiments. The latest reference to, and establishment of the fact, however, can be seen in an article in the Smithsonian Report for 1869, entitled "Electrical Currents of the Earth," by Carlo Matteucci.

Now, these currents assumed, the directive property of the needle is fully explained. That the direction of the magnetic needle is the resultant of the neutralizing influences of four similarly tending currents is evidenced by the fact that a bar of iron or steel, when placed in the plane of the magnetic meridian, acquires magnetic properties. On any other hypothesis, such as that the direction of the needle is due to the influence of one current flowing at right angles to the needle, along the equator, this phenomenon is wholly inexplicable.

A theory which assigns a cause for a phenomenon, and which furnishes all the conditions necessary to the result, may still be open to doubt, though, perhaps, entitled to the claim of being the most plausible preferred. If, however, it accounts for a multitude of widely different variations in the quantity of effect, it is then conclusively proved. It will be seen that the theory here advanced fulfils this requirement.

Now, it is clearly evident that if, from any cause, any one of the four currents alleged should preponderate in intensity over the others, the needle amenable thereto would experience a corresponding deflection, proportionate in extent to the degree of such preponderance. This law fully elucidates the problem of the variations of the magnetic needle.

The variations to which the needle is subject may be divided into six kinds, viz.: the secular, annual, and diurnal variation of the declination; and the secular, annual, and diurnal variation of the dip. The limits to which we are restricted preclude quantitative consideration of this subject. The more striking of the phenomena, however, we will advert to, postponing a full review of the details until some future occasion.

We have seen that the action of the sun, in inducing evaporation, occasions an increase in the production of electricity. This increase, by intensifying the upper current, must necessarily enhance the influence of such upper current over the needle; and the needle, in its consequent deflection, should coincide, in every particular, with the cause alleged. In other words, the upper current, as its intensity increases, should deflect the needle to the west, and, as its intensity abates, should allow of the needle's return. This, however, must only hold good in the northern hemisphere. In the southern hemisphere, as the currents there flow in the opposite direction, the deflection, in conformity with the increase in intensity of the upper current, must be to the east.

Now, the observations and experiments made are in the strictest accordance with these deductions. In the northern hemisphere, the diurnal variation of the needle is uniformly

to the west. In the southern hemisphere, however, the diurnal variation is uniformly to the east. These generalizations are subject to no exception, saving the instance of the region of the equator, where, the north and south electrical currents being there diametrically divergent, we should expect such perturbations.

Noad, in his Lecture on Electricity, says that, "At Paris the needle is nearly stationary during the night. At sunrise, its north extremity moves westward, as if it were avoiding the solar influence. Towards noon, or more generally from noon to three o'clock, it attains its maximum westerly deviation, and then returns eastward until nine, ten, or eleven o'clock in the evening; and then, having reached its original position, it remains stationary during the night. This phenomenon is equally observable in London, and at every point where the needle's variations are made the subject of observation."

If the explanation here propounded be the true one, these variations should, owing to the difference in the amount of evaporation consequent upon the varying degrees of temperature, differ with the seasons, and also differ from day to day. Noad's further remarks attest this. He says: "The amount of this daily variation is from April to September, 13' to 15'; and for the other six months of the year, from 8' to 10'; on some days it rises to 25', and, on others, it does not exceed 5' to 6'." Gen. Sabine and other magicians have detected a close correlation subsisting between the abnormal range of the needle and a high degree of temperature.

It was first suggested by Franklin, and has since been confirmed by a host of authorities, and by a multitude of observations, that the aurora borealis is occasioned by electrical discharges from the higher regions of the atmosphere to the earth. Aurora, then, imply a surcharge of the upper current. Such surcharge should entail a westerly deviation of the needle, at the time of the display, and during the day preceding; and, as the impetus of the discharge to the earth would naturally involve the passage, from one current to the other,

of a larger amount than was necessary to restore the normal relative intensities, it should, after the auroral display, move the needle back somewhat to the east of its original position. This is the theory; now for the facts. Walker generalizes the results of Arago's observations in this manner: "In general, the west declination increases before the appearance of the aurora, and sometimes even continues to increase after its appearance; then the oscillations become very large, and the needle begins to return towards the *east*, and only stops when it has passed its normal position, which it does not usually regain for some hours." "Aurora," he continues, "may often be predicted by the abnormal variation towards the west during the day. \* \* \* Whilst Arago was carrying on this series of observations at Paris, a similar series was in progress at Cason in Russia,  $47^{\circ}$  east of Paris, under the direction of Kupffer, who was supplied with one of Gambe's instruments, precisely similar to that employed by Arago. By a comparison of observations, these two observers found that, notwithstanding the difference in longitude, the perturbations were isochronous; as Humboldt observes, a truly remarkable circumstance."

At certain times and places, the melting of snow and ice is an equally efficient factor with evaporation, in the surcharging of the upper electrical current. To this cause we are inclined to attribute the steamship Atlantic disaster. The general thaw immediately preceding that calamity materially affected the variation of the needle, the abnormal influence of which was not adequately allowed for in the reckoning.

We come now to the most important portion of the theory.

The nearer we go to the sun, the greater, we should suppose, would be the intensity of the solar heat. The temperature, however, *decreases* as we rise to a greater height in the atmosphere. This fact, on the hypothesis that the solar heat is derived directly from the sun, is most puzzling. The diminution of temperature corresponding to a greater height is absolute; and is not merely relative to the medium's capacity of absorption. The diminution of temperature of even dense

bodies observes the same ratio as that of the air. So on the theory of the solar heat at present received, the mere fact of the rarefaction of the air does not account for the phenomenon.

Side by side with this phenomenon stands the fact that electricity *increases* with the distance from the earth. "Becquerel and Breschet sent up arrows, attached to a tinsel cord ninety yards long, from the top of the great St. Bernard, while the other end was connected with the condenser of an electrometer; they found that the gold leaves diverged in proportion as the arrow rose higher." So abundant and constant is the available supply from this source, that arrangements are at present under contemplation to have this means of charging telegraph wires supersede the batteries.

Now, having in view our law of the mutual convertibility of electricity and heat, we infer from the two phenomena mentioned, that electricity changes into heat in proportion to the density of the air; that our solar light and heat are derived from a current of electricity emanating from the sun, which electricity traverses space and becomes converted into heat and light only when it enters our envelope, the atmosphere; that the sun does not radiate heat; and that no heat, as heat, ever leaves the sun.

This, we are aware, is a bold hypothesis to propound; but the number of facts countenancing it, and the many problems which it elucidates, amply justify its enunciation. Scientific data most curiously harmonize with the theory.

The current hypotheses of the physical constitution of the sun are, confessedly, all unsatisfactory; and are entertained on account solely of the absence of a theory covering the observed phenomena. They are all necessitated to exaggerate the heat of the sun to such an extravagant extent, that the most moderate of them is constrained to estimate his temperature at 300,000° F. The mathematical calculation, based upon them, give results which are in the grossest discordance with the plainest principles of physics; and the unphilosophical impression is gradually gaining ground, that the facts ob-

served must be *sui generis*, and amenable to physical laws other than those which obtain upon the earth. That a body should give forth such enormous quantities of heat and light, that that portion intercepted by the earth is but the two thousand three hundred millionth part of the whole amount emitted, and yet not suffer any appreciable diminution in size or intensity, is well calculated to puzzle and perplex.

On the hypothesis here propounded—that there is a flow of electricity from the sun to the earth, a portion of which force is converted into heat and light on entering our atmosphere—all the extravagant calculations heretofore indulged in are avoided; and the temperature of the sun may, without militating against any fact, or contravening any law of nature, be made to approximate to that of the earth.

The main cause of the difficulties experienced in solving the problem of the physical constitution of the sun lies in the gratuitous assumption that the sun gives out rays of heat and light in all directions. If it can be established that the force emitted leaves the sun only in directions wherein it can be utilized, the immense saving consequent thereupon will be readily appreciated, and solar phenomena will gain incalculably in harmony.

Deduction and induction conjoined have led us to the conclusion that electricity is the sole bond of union between the sun and the planets. If this be so, in fact; if the only force which leaves the sun is electricity, then this electricity will take its departure therefrom in response only to the attraction of some body within the sphere of the sun's electrical attraction; and, therefore, it will pursue directions, and those only, wherein lie attracting bodies. The amount of such electricity discharged will be determined: 1. By the number of such attracting bodies. 2. By their distance. 3. The distance remaining the same by the degree of their electrical, negative condition; and, fourthly, by the extent of their surface. Thus the outcome being regulated by the demand, and not by the indiscriminating laws of radiation, an immense decrease in the heretofore estimated amount of force emitted hereby results;

and the quantity parted with by the sun is brought within the domain of conception, and of reasonable and moderate calculation.

A portion only of the amount of electricity received is converted into heat and light. The degree of this portion depends, as we have before seen, upon the density of the atmosphere of the planet. The residue, in the case of the earth, goes to replenish the electrical currents to which the needle is responsive, sustain vegetable and animal life, and subserves meteorological, chemical, and other processes. We speak of light here, for, if our hypothetical cause holds good with respect to heat, it will also with respect to light, because "heat and light are different effects produced by one and the same cause, and they differ physically only in the rapidity and amplitude of their vibrations."

We see, now, that when the subject is rightly considered, there is not even a semblance of a necessity for prodigal expenditure of the sun's force by diffusion of space. Whatever force he emits is diffused just in proportion as it is needed, through electrical attraction, without the minutest particle of waste in the whole universe ; and it arrives at its destination in all its integrity, without any diminution of its intensity ; ever subserving some purpose in the sun, on the earth, among the other planets, or on some body revolving around a star situated beyond the range of aided vision. All of the bodies in the universe are centres of electricity, of greater or less importance. The solar system may be likened to an organism, of which the sun is the brain, the planets the ganglia, and the satellites, comets, and meteors the minor centres.

Numberless striking phenomena, both solar and meteorological, fully bear out our hypothesis.

As in ordinary air, the electric spark or "brush" is bluish white ; in rarefied air, violet ; and in nitrogen, a purplish blue ; we should expect that the electricity streaming from the sun into the atmosphere of the earth would give a corresponding effect in color. Now, the fact is, and the striking significance of it is at once apparent, that the color of our sky is azure, a circumstance exactly conformable to the expectation.

In further confirmation of the theory of the identity of solar light with electricity is the fact that, when the electric spark is viewed through a prism, the spectrum obtained is, like the solar spectrum, full of dark lines. The electric light has, likewise, similar chemical properties to solar light. Further: Masson has found the same colors in the electric spectrum as in the solar spectrum.

According to the conceptions at present obtaining concerning the sun, we derive heat from the sun in the course of a few seconds, a conclusion which, though apparently necessitated by the seemingly patent fact, is, nevertheless, in outrageous defiance of all known laws of thermal transmission. Grant, in his "History of Physical Astronomy," says: "Unfortunately, our knowledge of the nature of both heat and light is so obscure, that every attempt hitherto made to form a hypothesis respecting the physical constitution of the sun appears to be beset with insuperable difficulties." Now, the theory of the conversion of electricity into heat and light, here presented, furnishes an explanation of the reception of heat, alike complete, and in the strictest conformity with known physical principles, and fully dispenses with the necessity of considering the solar supply a departure from the general laws of heat—the known velocity of electricity being greater than even that of light.

The spots on the sun, both the dark and the bright spots—the *faculae* and the *maculae*—afford the most conclusive proof of the theory that the commerce subsisting between the sun and the earth is carried on solely through the medium of electricity. These spots may, in one sense, be said to have no objective reality. They are simply the effect of the increase and of the decrease, respectively, in the amount of the flow of electricity from the sun; said increase and decrease being occasioned by the varying electrical condition of the earth. When any region of the earth is charged with a more than ordinary quantity of electricity, there results a diminished attraction for the solar force, which lessens proportionately the sun's contribution to that quarter; and as our light is due to

this contribution, the quarter of the sun wherein this lessened flow occurs must be necessarily marked by an apparent decrease in intensity of light. Solar *maculae* appear to us to be spots, either because there is no outcome of electricity at those particular places on the sun, or because the outcome tends in a direction other than ours.

And so, *vice versa*, when the electrical condition of any quarter of the earth is below the average, an increase of the flow of electricity must result, and a consequent apparent brightening in that quarter of the sun's disc corresponding to the above-mentioned negative quarter of the earth. This causes the solar *faculae*. The diminution in intensity of light, before mentioned, causes the solar *maculae* or "spots."

We have before seen that a portion of the electricity contributed by the sun serves to replenish the currents to which the needle is subject. If, then, from any cause, such as an abnormally negative condition of the earth, a larger amount of electricity than usual were to be induced from the sun to the earth, such unusual and sudden accession would intensify those currents, and the needle should experience a marked disturbance. If this result does occur in fact, our interpretation of the cause of solar light will be fully sustained.

The following remarks of Balfour Stewart are in full confirmation of the deduction: "There is some reason to believe that our luminary was caught in the very act of causing a magnetic disturbance on our planet. On the 1st of September, 1858, two astronomers, Messrs. Carrington and Hodgson, were independently observing the sun's disc, which exhibited at that time a very bright spot, when about a quarter past eleven they noticed a very bright star of light break out over the spot and move with great velocity across the surface. On Mr. Carrington referring afterwards to Kew Observatory, at which place the position of the magnetic needle is recorded by photography, it was found that a magnetic disturbance had broken out at the very moment when this singular appearance had been observed."

If it be true that the dark spots on the sun are caused by

a local decrease in the flow of electricity from the sun consequent upon an unusual amount of electricity accumulated at some particular regions of the earth, then we ought to find the solar maculae so located as to correspond, in relative position, with those regions of the earth so abundantly charged.

Further, these spots should also coincide, in point of time, with the known periods of such abundant force; and, as aurora are occasioned by sudden accessions of electricity, their maxima of frequency and intensity, the maxima of solar spots, and the needle's maxima of disturbance, should disclose a correlation.

Now, it has been conclusively established by the combined observations of Messrs. Schwabe, Carrington and Sabine, that solar spots, aurora, and magnetic storms attain their maxima at the same periods. Noad says, "It is the opinion of magneticians that the sun is the agent which causes the disturbance. Prof. Schwabe, of Dessau, has now for nearly forty years been watching the disc of the sun, and recording the groups of spots which have been visible, and he finds that these have a period of maxima nearly every ten years, two of these periods being the years 1848—1859. Now, it was likewise found by General Sabine, that the aggregate value of magnetic disturbances at Toronto attained a maximum in 1848, nor was he slow to remark that this was also Schwabe's period of maximum sun spots. And it was afterwards found by observations made at Kew, that 1859 (another of Schwabe's years) was also a year of maximum magnetic disturbances. With respect to the bond which connects sun-spots with magnetic disturbances, no conjecture has been formed, but the coincidence, as Stewart observes, "is eminently suggestive, and brings us at once into the presence of some great cosmical bond different from gravitation, adding, at the same time, new interest and mystery to these phenomena."

We would remark, *en passant*, that the additional coincidence of the similarity of the laws of electricity and of gravitation opens up a wide vista of speculation. With respect to aurora, Walker remarks that they concur in the correlation above described.

The location of solar *maculae* furnish strong evidence that these spots are naught but the effect of the positive condition of the earth. As electricity exists in the greatest abundance at the equator, owing to that region being the main point of electrical contact with the sun, and owing to the great amount of that force generated there by evaporation, we should expect that the spots would be most prevalent on the corresponding region of the sun's disc. Such is, in fact, the case. Grant says: "A remarkable circumstance connected with the solar spots is their constant appearance near the equator. Galileo remarked that their distance from the circle never exceeded  $29^{\circ}$ . Scheiner found by his own observations that they were all confined to a zone extending  $30^{\circ}$  on each side of the equator, which was termed by him, on this account, a royal zone. Subsequent astronomers have enlarged the region of the spots, so as to embrace a zone of about  $35^{\circ}$  north and south of the equator. Occasionally, indeed, spots are observed in the regions exterior to this zone. A large spot which appeared on the sun's disk in 1783 was found by Mechain to be distant about  $41^{\circ} 30'$  from the solar equator."

We should expect that the sun would, in his northern and southern journeys, change somewhat the position of his spots. Thus, while at the equator, his *maculae* should be distributed equally north and south of his own equator. At his southern solstice, however, having the equator—the earth's region of maximum electrical intensity—to the north, his path of sun-spots should show a consequent deflection to the north; and, *vice versa*, when he is at his northern solstice, having then the earth's region of maximum electrical intensity to his south, the path of sun-spots should slightly incline to the south. Now, the facts are in perfect agreement with this deduction; the sun mirroring the earth's positive regions in precisely the manner indicated, and following with his reflections every change in the position of the earth's equatorial belt, as faithfully as shadow follows substance; thus proving that the sun's equator, as represented by the *maculae*, is but the reflection of the earth's positive region.

All the phenomena of solar spots are clearly explicable upon the theory of electricity here presented. Want of space, however, precludes our entering into the explanation of more than a few of them.

Grant says: " *Faculae* are generally the precursors of spots which appear on the disc the following day. Messier was frequently enabled, by this circumstance, to predict the appearance of spots twenty-four hours before they actually presented themselves." This phenomenon, which every hypothesis heretofore propounded has signally failed to explain, may be easily accounted for. *Faculae* indicate an increased flow of electricity from the sun; this increased flow enhances the positive condition of the earth; this enhanced condition of the earth lessens the attraction for the electricity of the sun: and the consequent decreased flow occasions the *maculae*. *Maculae*, however, often *precede* the appearance of *faculae*. Convert the above explanation, according to the requirements of the theory, and a full solution is obtained. Thus *maculae* indicate a decreased flow; the decreased flow occasions a negative condition of the earth; this negative condition enhances the attraction for the electricity of the sun; and the consequent increased flow occasions the *faculae*.

Spots have been observed with the naked eye, of which, on the following day, not a trace could be found, even with the aid of a good telescope. The sudden appearance and disappearance of these spots are clearly accounted for by the abrupt and marked meteorological changes, so prevalent, and changing, as we have seen they do, the electro-magnetic condition of the regions of the earth wherein they occur.

The theory here advanced, explaining as it does, so many widely distinct phenomena, has, for its recommendation, that it is deduced from no new principle in physics, but from one as fully established as any within the realm of science, viz.: the mutual convertibility of heat and electricity, or the conservation of force. Further, the explanations which it furnishes do not solve the phenomena merely in gross, but give, degree for degree, the conditions under which such phenomena present

themselves, and thus render their recurrence the subject of scientific prevision. The solutions are, in addition, in strict conformity with, and deductively corroborative of, the many isolated conjectures previously suggested by observation of the fact which the theory here systematically co-ordinates.

We have now adduced proofs fully showing that there is a flow of electricity from the sun to the earth, and that a portion of this electricity is converted into heat and light on entering the atmosphere. Numberless facts show, in addition, that a part of the electricity received penetrates the crust of the earth, and is there propagated from the equator, or point of reception, towards either pole. This constitutes the lower current which we before assumed. Some portion of the electricity thus transmitted from equator to pole is doubtless dissipated in the transit, by conversion into heat, by passing through geological strata of varied, molecular composition. Earthquakes, volcanoes, and other manifestations of the intense interior heat of the globe, are readily explicable on this conjecture; obtaining, as they do, just where our theory places the regions of the under-current's maximum intensity.

We have seen that the direction of the magnetic needle is due to the neutralizing influences of this and the other currents; and that the variations are due to the preponderant intensity of one of these currents over its opposite. So, when the variation is to the east, the earth current is the stronger; and, when the variation is to the west, it is the upper, or atmospheric current which is dominant. The distribution of land and water, the seasons, and the composition of the geological strata, lend their influence in determining the unequal distribution of electricity.

The variations of the dip respond to the same general law; but, as their elucidation involves the consideration of so many concurring and conflicting meteorological and electrical laws, we have here refrained from presenting it.

It is fair to presume that the lower current is stronger on the land than in the earth below the ocean; and that the said lower current is the strongest in that meridian wherein the

land allows of the free propagation of electricity by presenting a line unbroken by water, and running north and south. The atmosphere, or upper current, is stronger above the ocean than above the land, owing to the fact that evaporation, which is more abundant where water is, contributes to the upper current large quantities of electricity. If so, a line of no variation should exist mid-way between the regions where each of these regions has, respectively, the greatest influence; that is, where the influence of each neutralizes the influence of the other. In America, the western coast alone furnishes the requisite, unbroken line, and there, consequently, the lower current displays its maximum intensity, with its concomitant phenomenon, variation of the needle to the east. Now, the line of no variation cuts the east of South America, passes east of the West Indies, enters North America in Virginia, traverses the west of Hudson Bay, thence through the North Pole, thus indicating, *ex hypothesi*, the magnetic meridian whereat the upper and lower currents neutralize each other's influence. Full confirmation of the correctness of this deduction is furnished by the fact that the said agonic line, or line of no variation, describes a curve exactly corresponding, in inclination, to the trend of the western coast. \* That this is not a merely fanciful explanation, fortuitously supported by a striking coincidence, is conclusively attested by the fact that all the collateral phenomena answer, qualitatively and quantitatively, to the requirements of the hypothesis.

On the agonic line, there exists no secular variation, because there the needle obeys, impartially, the upper current, and the lower, or earth current, the two currents there being of precisely equal intensity. All places on the east of this line have the secular variation of the needle west. Being east of the line of no variation is not the *cause* of the westerly declination; it is merely a condition. The cause is, the ascendant influence of the upper current above the lower. All places on the west of this line have the variation of the needle east, by reason of their proximity to the western coast, the region where the earth current displays its maximum intensity. The

farther a place lies, east or west, from the agonic line, the greater is the westerly or easterly declination.

The fullness of the explanation afforded by the hypothesis stands out in clear relief when the magnetic observations are traced, from coast to coast, on the same degree of latitude. A similar adequacy of explanation is observable when the observations are traced along the same meridian; the direction and degree of the variation in both cases being regulated by their proximity or distance from the western coast.

Were the western continent in the shape of a quadrangle, the secular variations would be vastly different. The earth current would then have the centre of the land for its region of maximum intensity; and, as a consequence, the needle would there display its greatest amplitude of easterly declination. In addition, there would be two lines of no variation, situated respectively between the centre of the land and the Pacific, and between the centre of the land and the Atlantic; for the reason that the upper current above either ocean and the earth current in the centre of the land would neutralize each other's influence in the places indicated. In fact, on the eastern continent, where the conditions approximate fulfilment, there is one unquestionable agonic line at the west of the continent, and at the east of the continent, in Asia, there is a clearly defined attempt at a second line of no variation; the apparent incompleteness of which may probably be due to the paucity of observations.

There are other and equally important corollaries of the theory, which, at some future time, we shall furnish. Chief among these are explanations of radiant heat; of the aurora borealis; of the causes of sudden local changes in the temperature; of the corona, and solar protuberances, "beads" and "threads;" of the twinkling, variability and disappearance of stars; of the zodiacal light; of cometary phenomena; and of the momentarily deferred occultation of stars by the moon.

ART. IV.—1. *The Works of Jonathan Swift.* With a Memoir.  
By THOMAS ROSCOE. London ; Bohn.

2. *Remarks on the Life and Writings of Dean Swift, etc.*  
By J. BOYLE (Lord Orrery).
3. *The Life of Jonathan Swift.* By SIR WALTER SCOTT.
4. *The English Humorists.* THACKERAY.
5. *Mémoire sur la vie et les œuvres politiques et religieuses de J. Swift.* PREVOST-PARADOL. Paris.
6. *Essai historique sur Swift et sur son influence, etc.*  
CRAUFURD. Paris.

WE are called upon to publish an article on Dean Swift, which, viewed in any light, must be regarded by every impartial mind, acquainted with the subject, as exceedingly harsh. We need not say that none criticise more freely than we do ourselves. But our "attacks" are on the living—on those who, from their positions and pretensions, ought to be able, if they are not, to defend themselves. We never assail the dead, merely because they were so far human as to have committed faults, perhaps grievous ones, in their day. Especially would we shrink from assailing those who, no matter how gravely they may have erred, were confessedly benefactors of mankind. That we have no particular admiration for the character of Swift, as a whole, is sufficiently manifest from the fact that while we have been in the habit, for a quarter of a century, of discussing the characteristics of the great thinkers of all countries, ancient and modern, in European as well as American periodicals, we have never to this day turned our attention to Swift for that purpose.

We have fully discussed the intellectual and moral characteristics of Dante and Tasso, Petrarch and Alfieri, Goethe and Schiller, Molière and Heine, etc., without omitting in any case to devote more or less attention to the relations

of those great geniuses to their beloved ones; for there was not one of them who did not possess such—not one who has not invested some of the fair daughters of Eve with imperishable renown. Judging from all the outward world has ever been permitted to know on the subject, there is not a single member of this brilliant galaxy who has not been quite as "heartless" and as "brutal" in his conduct toward woman as the "monster" Swift. But it is a fact at once singular and significant that the very men who are implacable in their hatred to the latter, are the most zealous vindicators even of those of the former, who, not content with jilting those who loved them, boastingly published their sad story to the world, thereby bringing scandal on hundreds of innocent people, apart from betraying woman's faith. In all these discussions we have preferred to draw a veil over those weaknesses which can be spoken of by the philosopher or the moralist only in the language of censure and condemnation; we felt that if, when a man is alive, it be base to enter the sanctuary of his private life for the purpose of scandalizing him to the world—stabbing his character assassin-like—still baser is it—still more unmanly—to continue to stab his dust in the grave. At all events, as we have said, we have never chosen Swift for discussion in our own journal, or in any other, but we confess that our chief reason for the omission was that in giving our estimate we might seem to be unduly partial to one who, although "merely born in Ireland" (he was also educated there),\* did more for that country—that in which our humble selves also had the honor of being born, and in which we obtained whatever little education we may be said to have—than any other man, scarcely excepting Grattan, or even O'Connell.

Nor do we intend anything more now than to attempt to show, from the testimony of those who knew the great Dean

\* "Whatever was his birth," says Dr. Johnson, "his education was Irish. He was sent at the age of six to the school at Kilkenny, and in his fifteenth year (1682) was admitted into the University of Dublin." *Lives of the Poets.* Art. Swift.

best, and who studied him most, that, at least, there is good reason to doubt, viewing his case in its worst light, that he was the base, bad man—especially the heartless, diabolical enemy of womankind—which it is sometimes the fashion, among a certain class of minds, to represent him.

First, however, we will allow our contributor to give his opinions freely, only asking the reader, before doing so, to bear in mind that nine-tenths of Swift's works are satires either on the great and powerful, or on those who pretended to be powerful, or great, without any just claim to be regarded as one or the other; in a word, it should be distinctly remembered that a bolder or more inflexible satirist, or one more overwhelming, or more unanswerable in his invective, never wielded a pen in prose or verse. When we recollect how utterly indifferent Swift himself was to the severest criticisms made upon him by his contemporaries, whether as an author or a man, we are all the more willing to present to our readers the following article, reserving for ourselves the privilege of making such remarks in reply as justice and fairness seem to demand even in behalf of the illustrious dead.

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WE own we should like to be able to speak a good word for Swift; but we are afraid we must become one of the *posse-comitatus* and join in the hue and cry at his heels; for it must be confessed, after a careful reading of his life and works, that, notwithstanding his marvellous might of genius, among the prodigies of acerbity, arrogance and selfishness the world over, Dean Swift stands pre-eminent if not supreme. His acerbity corroded his own heart and cost him the goodwill of his friends and fellows. His arrogance lost him place, party, position. His selfishness made victims of three weak women, who loving him, lost all that made life bearable, and losing him, sank into an early grave, or suffered in solitary agony the pangs of a jilted, nay, despised devotion. With his great genius we have here naught to do: great men are often great varlets, and it is feared that Swift, in his dealings

with the weaker sex, at least in his scurvy treatment of those of them in whom he inspired sympathy or a tenderer passion,\* and who were helpless and dependent in very womanly faith and fondness, was one of these. There is no better testimony in behalf of the theory that the devil rivals the Deity in point of monstrous mental power, than this single instance of giant grasp of brain and pigmy sense of right and good ; this cold, cruel trampling on the dearest sentiment known to the human heart.

It has been well said by Addison, that only heroes are worthy of the unfathomable love of woman. Alas ! how often is it seen that the fairest of the fair throw themselves, a sweet self-sacrifice, at the foot of man, not only to meet with callousness, but to be scorned and scouted when their charms pall on the fancy, and cast contemptuously aside forever. It was thus that the famous Dean of St. Patrick would have treated all women, who, dazzled by the sunlight of his intellect, and won at his lordly will and imperious pleasure, stooped to place the rich treasures of their heart in his treacherous keeping. Three of Eve's fair daughters tried the honor of his nature. The result to them, their hopes and happiness, was not satisfactory ; indeed, disastrous ; and Swift died as he deserved, without a home, or sons or daughters to close his eyes, and left such a name and character behind for heartlessness toward those of the gentler sex as had given their love to him as few would choose to curse their memory with. In God's mercy this man had no children to bequeath such a sorry legaey to. He lives but in books.

The Swift of Scott and the Swift of Thackeray are so unlike, that no mind or pen can make of them the same. Scott found beauty where Thackeray saw deformity ; the former admired, the latter revolted ; one regarded the mind, the other the man. Both were in a measure right ; but the chivalrous Sir Walter could not justify Swift's hard usage of women. Though awed at the magnitude of his mental gifts, Thackeray belittles Swift, so poor an opinion had he of his manhood, and even dreads the workings of his genius as one might those of

the irresponsible forces of nature, which are liable without warning to wreak their physical fury in storm or earthquake. To him it partakes of the diabolical, and he is nervous and frightened at it, as he is made sick and disgusted at what he takes to be the maudlin, mawkish pretence to feeling he finds in Sterne. This is beneath Thackeray. Scott grappled with the granite block, cut it down to just proportions, and, carving it into a decent idol, fell down on his knees before it in very wonder of the work ; while the frowning face of the man-made god so terrified Thackeray that he straightway flung stones at it and took incontinently to his heels. This is more seen in his "Esmond" than the "Humorists," as all general readers know.

Doctor Johnson's standard of Swift is probably nearest the truth, they being contemporary and not clashing, as Boswell says, although the sturdy lexicographer had no great respect for the subject of his biographical sketch. To it we turn for the outer incidents of the Dean's career. The key of his inner and secret life, which he kept hidden, must be sought for in his letters, journals and private papers here and there. The facts are difficult to ferret out, and there is a veil of mystery over all that perplexes the keenest scrutiny. What Swift's real reason was for his singular conduct to womankind, the reader may divine better than the writer, and as well as any one ever knew, except, perhaps, himself. As it stands, the case sums up black and dead against him. Will the world's harsh but not hasty judgment be reversed at the final bar? The parties have interpledged, issue was long since joined, and only the musty records of the trial remain. It is an old story once again told.

Jonathan Swift, of English descent, though Irish by birth, the posthumous son of an attorney of the same name, was born at No. 7 Hoey's Court, in the city of Dublin, on St. Andrew's day, November 30th, 1667. When six years old he was sent to school at Kilkenny ; at fourteen, admitted a pensioner in Trinity College, Dublin. His career at college was so irregular and insubordinate, and his application to the

standard course of study so broken (he incurring over seventy penalties while there), that it was only by *special grace* he got his bachelor's degree, after which favor he was publicly suspended for insolence towards the junior Dean, and for inciting the students to rebellion. In 1688 he left Dublin, crossed over to England, and went to visit his mother in Leicestershire. Sir William Temple, secretary of state, whose wife was related to Mrs. Swift's family, gave his kinsman his patronage and the refuge of a home at Moor Park in Surrey, his ancestral seat, where Swift once had the honor of walking about the grounds in attendance on King William III., who taught him the Dutch method of cutting asparagus, and, no doubt, of eating it, too, and promised to make him a captain of cavalry, that he might see service in Flanders, and perhaps stop a French bullet. Swift, however, was bent on church preferment; and, in 1692, after a characteristic quarrel with his benefactor, set off for Oxford, and took his degree of master of arts. He obtained deacon's orders in October, 1694, at which time he wrote "The Tale of a Tub," and in old age said, in allusion to it, "Good God, what a genius I had when I wrote that book!" Got priest's orders in January, 1695, and soon after was made prebend of Kilroot, at £100 a year. Shortly, tiring of the monotony of this humdrum existence, he went back to Temple, who willingly forgave him his ingratitude, and he lived for four years at Moor Park, engaged in composition and study, till his kind friend's death, in January, 1698. He wrote "The Battle of the Books" during that period of comparative repose. Now, Swift was thrown again on the world and his wits, and took to writing satire for a living, Lord Berkeley being the fruitful theme thereof. To quiet him, he was given the rectory of Agher and the vicarages of Laracor (his subsequent home) and Rathbiggen. In 1700 the prebendary of Dunlavin was added to these, the whole being worth £400 per annum.

When Lords Somers, Oxford, Halifax, and Sunderland fell into political disgrace on account of the Partition Treaty, Swift, whose power of pen was well remembered by reason

of the Berkeley satires, was persuaded by substantial arguments to write a pamphlet in behalf of the Whigs, which brought him out of obscurity. He ran often up to London, frequented the society of men of letters, bullied the wits of Burton's Coffee House, and formed a professional friendship for Dick Steele and Joseph Addison. Queen Anne now reigned in England, but the *Spectator* had not yet seen the light. Swift was a bold adventurer in those days. Indeed, Thackeray likens the Dean to a highwayman, and makes him reason thus: "These are my brains; with these I'll win titles and compete with fortune. These are my bullets; these I'll turn into gold," and take the road, too, like Mac-heath, or Turpin on the back of Pegasus, his Brown Bess. "Swift must be allowed," says Johnson, "for a time, to have dictated the political opinions of the English nation."

About 1711 he quitted London, in high dudgeon at missing promotion at the hands of the ministry, and resumed his retirement at Laracor. But a tardy, and, as he thought, inadequate reward was near. In April, 1713, as back pay for political services rendered to Harley and Bolingbroke when editor of the *Examiner*, in ridiculing Godolphin and the Whigs, against whom he had grown savagely bitter for a consideration, Swift received the prize of the Deanery of St. Patrick's, Dublin. Between this epoch and the year 1725 he resided in Ireland, performing the functions of his sacred office (he and Roger, the clerk), writing much of note—pamphlets, satires, tales, poems, and letters; among them "The Conduct of the Allies," "The Drapier's Letters," pronounced by the best critics "the most perfect pieces of oratory since the days of Demosthenes," and comprising the famous "Gulliver's Travels," the greatest satire of all time. Sick of seclusion, in 1726 he was welcomed with open arms back to literary London by the political and polite world, and went to live at the house of the poet Pope. But, sad to say, Sir Robert Walpole snubbed him and his projects, for of course he had an axe or two of his own to grind; he always had. In tribute to his authorship, however, Swift was surfeited with lionizing

while in England, an acknowledged leader of letters. In his "Journal to Stella" he writes: "I make no figure but at court, where I affect to turn from a lord to the meanest of my acquaintances." By long experience the snubbed had become a master of the polite art of snubbing. So the lion of Laracor went back to his lair only to leave it again for his deanery in Dublin, where he latterly lived.

Worn out with waiting for preferment that never came, eaten with remorse at the death of her he had at last slain by his curious system of marital continence, morose from sickness and despair, his massive brain a wreck, Dean Swift died on the 29th of October, 1745, in the seventy-eighth year of his age. Such is a skeleton of his public career. What was his private life, and who were the gentle sacrifices on the altar of his selfish policy? They were three, Varina, Stella, and Vanessa, who are familiar to fame; and a fourth, a Leicestershire lass, whose name does not survive.

"Swift," says Howitt, "played with women as cats do with mice." "It is probably to a habit at first indulged only from vanity or for the sake of amusement," writes Scott, "that we are to trace the well-known circumstances which embittered his life and impaired his reputation." "As is the case with madmen," says Thackeray, "certain subjects provoke him and awaken his fits of wrath. Marriage is one of these; in a hundred passages in his writings he rages against it; rages against children—an object of constant satire, even more contemptible in his eyes than a lord's chaplain, is a poor curate with a large family. The idea of this luckless paternity never fails to bring down from him gibes and foul language." "You must have smiled," writes Lord Orrery, "to have found his house a constant seraglio of very virtuous women, who attended him from morning to night."

The earliest known flirtation of this intellectual Lothario occurred in the flush of youth, when Swift was paying a visit to his widowed mother, then living in humble circumstances (her worthy husband not having means enough to defray the cost of his funeral) at Leicester. There he encountered "a

pretty young thing," and set such lusty siege to her heart that his poor mother grew alarmed for them both, and expostulated with her supposed unsophisticated son upon the danger and folly of hasty marriage. Swift, however, burst out laughing, and sardonically said, "Mother, my flirtations are only opportunities of amusement, a sort of insignificant gallantry, and a habit of levity to be laid aside whenever I make sober resolutions, and which, should I enter the Church, I shall not find it hard to lay down at the porch." Heartless language, indeed, for a clerical novitiate or any man of honor. This preliminary skirmish ended in smoke for Swift, and fire and flame for the poor, trusting girl. It was merely an affair of outposts before the battle, a fencing with a blunted foil ere taking up the more deadly rapier.

The first earnest engagement took place some years later, when Swift was turned of twenty, and had finished his collegiate course. The lady in this instance, however artless, was not a lowly rustic beauty. The graduate flew at higher game now than a mere queen of May. Miss Jane Warying was the sister of an old school and college chum, whom the designing Corydon pastorally dubbed Varina in his classical verses, and a fair young daughter of Erin's Isle, where Swift was become a spiritual adviser. This courtship, if it were not an abuse of the innocent epithet to call it so, ran over a period of four or five years, with the usual quantum and accompaniment of sighs, tears, and professions of deep, undying devotion, to all of which the blushing damsel responded coyly. In a love-letter to her, Swift says, "Impatience is the most inseparable quality of a lover." At length, in a fit of jealous impatience, Swift plumply proposed for the coveted hand. The citadel instantly capitulated. "He seemed," says Scott, "to have been a little startled by her sudden offer of surrender." The capture was complete, horse, foot, and dragoons. Swift's tone changed at once. He fell to accusing the trembling, astonished Miss Warying of lukewarmness and want of feeling; drew a dismal picture of his own poverty; yet added, that small as was his fortune, hers was still more

pitiful ; and coolly asked if the doctors had gotten over their former scruples about her health. Upon the removal of any lingering doubt as to the earnestness of the passion with which he had contrived to inspire the object of his blandishments (he had been only too successful, as he found to his terror), he agreed as follows : that if she would engage to marry his frugal household, on rather less than three hundred a year, to endeavor to improve her neglected mind under his cultured discipline, always to exhibit good humor, and even delight, at his approach, and in his superior presence, and to make it unmistakably manifest that she preferred his person to the vainer allurements of courts and cities, *then*, and then only, could he consent to make a being so devoid of beauty, wit, and wealth his wife. "I shall be blessed," he adds, with a burst of superb candor, "to have you in my arms, without regarding whether your person be comely or your fortune large. Cleanliness in the first and competence in the second are all I ask for." No more insolent or offensive address than this can be imagined. What hypocrisy ! No woman with a spark of feminine instinct in her bosom could cling for a moment more to so contemptible a wretch as that revelation made him out to be, and Swift and the tearful but lucky Varina parted forever.

At the time Swift, a chafing dependent, walked about the grounds of Moore Park at the tail of William the Third, learning from royal wisdom that asparagus should be cut with a short, round stroke, and not in a sweeping one, lest damage be done the sprouting tops alongside, and choked by the bread of Sir William Temple's charity, a little girl of rare loveliness lived in the ancient manse. This child was held out to be the orphan daughter of Sir William's steward, but Dame Rumor, with ready tongue, whispered that she was of nobler paternity, namely, the natural offspring of Sir William himself. She was reared in the Temple family, with every tenderness, as one of its members, and as she grew in stature, years and ripeness, passed under her friend the Irish student's tutorage. The result of so intimate a relation between an ungov-

ernable nature like Swift's and a yielding, susceptible spirit such as this petted child-woman possessed, was inevitable. An irrepressible passion sprang up in the tutor's breast. It was thoroughly reciprocated. Swift and Hester Johnson, Sir William's ward, plighted their solemn troth under the emerald boughs; *one* never swerved from that vow in life. When Temple died, this man and maid were engaged as truly as any couple ever were, and the lady at least anticipated an immediate and prosperous union. She was mistaken. "Gentle lady!" writes Thackeray, with exquisite pathos, "so lovely, so loving, so unhappy. We know your legend by heart. You are one of the saints of English story." Swift christened her, with classical elegance and aptness, Stella, a star; and she loved the name well, for *he* gave it her, and always called her by it. Oh, what love could that burly, blue-eyed, dark visaged scholar inspire!

So infatuated was Stella with the brilliant Swift, that, no sooner was Temple dead and her darling lover settled in his living at Laracor, than she allowed herself to be cajoled into a trip to Ireland by his fervid, faithless professions and appeals. And such letters as that saint could write to women when he chose! Chaperoned by Mistress Dingley, a matronly companion, this silly child took the voyage across St. George's Channel, made the village of Trim, on the green banks of the Boyne, near her heaven of Laracor, her home; and threw herself, that priceless jewel, upon the honor and pity of her betrothed, a stranger to either attribute, and quite destitute of mercy or manhood as well. This Saxon sultan, in a cassock and bands, toyed with his slave, teased it to distraction with his moods, and kept it by him as a pet and plaything to while away the tedium of his leisure. His ascendancy over Hester was such that she spurned the advances of suitor after suitor, and the chance of a child-blessed hearth, till they had both grown gray together, for the sake of one who hated the very thought of matrimony with a loathing unaccountable. Yet Swift seems to have loved Miss Johnson, his Stella, with all the love he had in him, to have constantly dreamed of her

when absent, to have written her the warmest little letters in the world, and to have mourned her when she was lost and gone as great hearts mourn—this man of mammoth head and tiny heart.

On December 14th, 1710, he writes to her from London: “Stay, I will answer some of your letters this morning in bed. Let me see—come and appear, little letter! Here I am, says he, and what say you to Stella this morning, fresh and fasting? and can Stella read this writing without hurting her dear eyes?” His journal to Stella through those sunny years of hope is a model of kindly confidence. His inmost soul is laid bare to her—his, that of the greatest genius in all English letters, excepting perhaps Samuel Johnson. We once heard an excellent lady say of Swift, with feeling, “No wonder that women loved him,” and yet she had never seen him. Oh, what an anomaly was Jonathan Swift! What subtle, potent spells had he at command! “Dr. Swift,” writes Lord Orrery, “had a natural severity of face, which even his smiles could never soften, or his utmost gaiety render placid and serene; but when that sternness of visage was increased by rage, it is scarce possible to imagine looks or features that carried in them more terror and austerity.” When a man is given the genius of a god, is it strange that there are some who will bow down to him as a demi-god?

Swift describes Stella thus: “About the age of fifteen she grew into perfect health and \* \* \* was one of the most beautiful, graceful and agreeable young women in London—only a little too fat. Her hair was blacker than a raven, and every feature of her face in perfection. \* \* \* Never was any of her sex born with better gifts of the mind.” Then he wrote out some “Bon mots de Stella,” among them: “When she was extremely ill, her physician said: ‘Madam, you are near the bottom of the hill, but we will endeavor to get you up again.’ She answered: ‘Doctor, I fear I shall be out of breath before I get to the top,’ which may be taken as a fair specimen of her wit, and not so sharp as the Dean’s own, who construed *aurum potabile* as *gold biles the pot*.

In 1710, when Swift crossed over to London to see the queen, and try for a place in her gift, he left his charming Stella, with vows of eternal constancy, in charge of Mrs. Dingley, at her cottage in Trim, brooding over his reverence's curious repugnance to matrimony, but solaced with the assurance of his faithful affection and speedy return. The amorous prebend took up his residence in lodgings in Bury street, St. James', where he hired the first floor at eight shillings a week. We hear of his visits at the house of a neighbor five doors off, Mrs. Vanhomrigh, the widow of a Dutch merchant, and of his going thither to dine. Then of his aleing and dining there for a week. He writes in his journal to Stella : " I am so hot and lazy, after my morning's walk, that I loitered at Mrs. Vanhomrigh's, where my best gown and periwig are, and out of mere listlessness dine there very often ; so I did to-day." Had the fastidious doctor succumbed to claims of pity for the loneliness of a middle-aged widow ? Was Princess Stella de-throned for so mature and discreet a divinity ? The Dutch merchant's relict had a bewitching daughter, Esther. Says Lord Orrery, describing her : " She was fond of dress ; impatient to be admired ; very romantic in her turn of mind ; superior, in her own opinion, to all her sex ; full of pertness, gaiety and pride ; but not without some agreeable accomplishments." Not a very admirable character. Soon, however, she was re-baptized by holy authority, and became famous for all time as the unfortunate Vanessa, a name that sounds as if it had been borrowed from the *Spectator*, which was started about that time, but was probably a happy combination of the first syllable of her surname, Van, and her Christian name, Esther, *Vanessa*. The doctor again assumed the sighing swain, and dubbed himself Cadenus, as an actor would don a suit of theatrical clothes for the play. How those thick knees of his must have begun to ache with tumultuous goings down upon them ! But the seductive tongue never faltered, and all to allure a pretty, loving maid on to the doom of Tantalus. For shame !

Swift's mien towards Miss Vanhomrigh was that of an en-

thralled lover. He visited familiarly at the maternal home in Bury street, dropped in to tea of an evening, escorted the lady in her walks, and was presently acknowledged by the friends and family of the late merchant's widow as smiling Esther's accepted suitor, and all went merry as a marriage bell. At the critical stage, as in the case of Varina, the mask fell. Romeo, who but now was "sighing like a furnace," with instant rebound became icy, silent, reserved. The expert swimmer had dived for the pearly, priceless chalice, and as his practised hand bore it above the waves in triumph, dashed it madly from him far down into the bosom of the deep in marked disdain. Shocked, affronted, her vanity piqued, Vanessa, who was in fact a bit of a virago, came to plain terms herself, and demanded an explanation. Swift trembled. "The fox," said Howitt, "was taken in his wiles." He tried his former policy of procrastination, which succeeded so well with Stella, but Vanessa was made of sterner stuff. She had metal; so she stormed like a fury, threatened his fickle reverence with exposure, and when he fell as usual to shuffling and prevarication, bade him, if he was a man, to stand by his word. Swift had caught a tartar. In fact, she frightened the Dean so, that he fairly ran off to Ireland. This step only made matters worse. Vanessa had an estate there, and took the next packet after her reverend runaway to Dublin. The doctor was now in as pretty a fix as his seury system of cross-purposes merited: he saw to his horror that two could play at his own game. Miss Vanhomrigh had no Mrs. Dingley at her elbow to keep her quiet and save the Dean's reputation, and claim him and own him. She meant to do so if it cost her her life. "This woman," cried Swift, "has got me in a *quick-set hedge*." She pestered him with letters, dogged his footsteps, constrained him to interviews, and, indeed, succeeded in keeping the convalescent swain as miserable as possible. What an admirable, accomplished Nemesis, and how glad the honest reader is of it all!

Soon the patient Stella heard of these doings in her little cottage at Trim. It threw her upon a sick bed, and she

lay low for so long that Swift, who loved her with all the love he had to give, to save her very life, privately married Hester Johnson, that sweet, fragile blossom of the Temple vine; but upon the sole condition *that he was never to see her but in the presence of a third person.* Thus, the pertinacious Vanessa had actually driven the Dean into wedlock with her rival in order to be rid of woman's allurements altogether. "The claims of Stella," writes Scott, "were preferable in point of date, to a man of honor and good faith." After his marriage, Swift, with craven hypocrisy, resumed his love-making to Vanessa—with what object? To induce her to marry somebody else. He thought Dr. Price would do; a most worthy man. But the wary woman declined an introduction. Sick at last of the Dean's suspected subterfuge, she withdrew to Marley Abbey, her estate near Coleridge, and led the life of a cloister, going seldom abroad and shunning society save when Swift favored her with his rapturous presence. Vanessa was a fine writer and her letters to Swift are extremely touching. "You bid me be easy," she says, "and you would see me as often as you could. You had better have said, as often as you remember there was such a one in the world. If you continue to treat me as you do, you will not be made uneasy by me long. I am sure I could have borne the rack much better than those killing, killing words of yours. Sometimes I have resolved to die without seeing you more. I beg you would see me and speak kindly to me. I cannot help telling you this and live." A rumor came of the dean's marriage. She writes to sound him. "If you are very happy, it is ill-natured of you not to tell me so, except 'tis what is inconsistent with mine." For eight years she had waited on him; now came the crisis. She wrote to Stella and plainly asked her whether she was the Dean's wife or no. Stella answered without equivocation that she was. A few days after, Swift was seen riding up the avenue of Marley Abbey on horseback. Advancing across the lawn with a fierce, rapid tread, he broke abruptly into the room where Miss Vanhomrigh was sitting, and, with a scowl black as midnight,

flung a paper on the floor and stalked out without once deigning to open his livid lips. The letter he had left at her feet was no other than her own communication to her rival, who had reproachfully sent it to Swift.

Esther Vanhomrigh staggered under this last shock. For many anxious years she had fought the unequal battle, only to sink at last defeated. Poor lady! it seems she is more to be pitied than the other; she suffered so much and gained so little, not even the empty name of wife. The unveiling of Swift's villainy was Vanessa's doom. "It was her death-warrant," writes Scott. In a few weeks the ill-fated lady was laid in the grave, a sacrifice to this mysterious monster's consummate selfishness. What a fate for the gay London belle! What infamy for her false Cadenus! A little bit of womanly revenge rejoiced her soul before she went, however. She had time to revoke a will she had made, leaving the whole of her handsome property to Swift, and ordered the publication of the entire correspondence between the district Dean and herself. Swift wrote a beautiful letter about her, and Mrs. Stella Swift, when she heard of it, said: "The Dean could write beautifully about a broomstick." "A woman—a true woman!" laughs Thackeray. The lamps are out, the corse is buried, but the wraith will not down to this day.

Swift never acknowledged his marriage with Stella during her life. The strange conditions he had imposed upon their intercourse were scrupulously observed for upwards of a quarter of a century, and never broken. When Hester Johnson lay dying in her forty-sixth year, she gently upbraided her husband with having kept unnecessarily secret the fact that they were man and wife. Wrung with remorse, Swift is reported by Mrs. Whiteway to have replied, with a burning gush of unavailing tears, "Well, my dear, if you wish it, it shall be owned." The dying Stella simply said, "It is too late." This dear lady's death occurred on January 27, 1728. "Properly speaking," Swift writes in his journal, no longer to Stella, "she has been dying six months." He mourned for her with all the might of his sincere, solitary

heart—his grief was a soul sorrow ; but better have made her the wife of his home and the glad mother of his babes, than doom her to a dreary waste of life, and sing sweet sonnets to deaf, dead ears, when she is gone. Thackeray, in his inimitable way, tells a sad story of a little packet, containing a curl of Stella's raven hair, found hidden in the Dean's desk after his decease, upon which were written, in his own hand, the words, "Only a woman's hair !" and confesses that he never read four words more pathetic or significant. Surely, it is but a lame token of regret, that first word *only*, coming from Swift, and written of poor Stella who lived and died wholly for his sake. Well, side by side they lie in the churchyard of St. Patrick's Cathedral, Dublin; the inscription on the Dean's headstone in Latin, by himself, and that of Stella, in homely Saxon English. Through the ages will their names go down together.

The true cause of Dean Swift's unnatural treatment of every woman who listened to his siren solicitations, his repugnance to marriage and extraordinary abnegation thereafter, can only be conjectured. A singular statement is made by Delany of his chancing to intrude upon a private conversation between King, the prelate, and Swift, and finding the former in tears. The Dean, in a paroxysm of agitation rushed from the room, when the Archbishop said to Delany, his voice broken with sobs, "You have just met the most unhappy man on earth; but on the subject of his wretchedness you must never ask a question." "The history of his conduct with regard to every woman to whom he paid particular court," writes Howitt, "is the most wonderful thing in all literary research." Greatness and goodness are not synonymous substantives. Alas ! genius is not always immaculate on earth.

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We entirely acquit our contributor of all intention of unjustly vilifying the memory of Swift. He has merely made the mistake of selecting for his authorities men who, for various reasons, could have no love for the author of *Gulliver's Travels*, and the *Drapier's Letters*, had he been the best friend

of woman, and the most earnest advocate of the blessings of matrimony that ever lived. Did we believe that Swift's treatment of woman was really anything like what it is represented by those from whose representations our contributor has derived his impressions, we certainly would be one of the last to attempt his vindication.

But what those writers themselves are obliged to admit, and part of which is reproduced in the above article, is altogether incompatible with his being the heartless, base man, in his relations with the fair sex, that he is represented. Of all the great thinkers of his time there was not one who included among his friends a larger number of the most refined and virtuous ladies; and it cannot be denied that many ladies of this class—ladies distinguished for their high rank as well as for their talents and accomplishments, and above all, for their noble womanly qualities—never ceased to regard him with esteem and admiration.

And what are we to learn from the ladies whom he is said to have treated so brutally? Is there anything in human nature, or in the nature of woman, with all her well-known disinterestedness, generosity and devotion, which justifies the belief that they would have clung to him through life in all the vicissitudes through which he and they were destined to pass, had he been the heartless, cruel monster which some love to represent him?

But a good deal can be learned by comparing the defenders and the traducers of Swift with each other—especially those among his contemporaries. In investigating this branch of the subject, two remarkable facts will present themselves; one is, that the greatest thinkers were his friends and defenders, the other—that on his side were also arrayed the truest and most chivalrous friends of woman. It will be found, upon the other hand, that his traducers, with scarcely an exception, were men of comparatively small calibre, mere story-tellers or poetasters, whose productions die a natural death as soon as themselves, if indeed they do not survive whatever little fame they acquired. If to these we add a

certain class of politicians called statesmen by courtesy, who are the natural enemies of all who denounce oppression, especially when it happens to be particularly profitable to the oppressor,\* we shall find that the three latter classes are precisely those whom Swift constantly made the finger of scorn point at. They it was whom he has everywhere ridiculed, and mercilessly overwhelmed with shame and mortification.†

Nor shall we find the respective characteristics of the vindicators and vilifiers of Swift, in recent times, very different, if we are sufficiently careful and discriminating in our researches. And what is still more to the point in the present case, we shall generally find that it is those who have treated their own women worst—those who have evinced no great respect or regard for their mothers or sisters more than for their wives—

\* “The Dean of St. Patrick’s,” says Johnson, “lived in a private manner, known and regarded only by his friends, till about the year 1720, he, by a pamphlet, recommended to the Irish the use, and consequently the improvement of their manufacture. For a man to use the productions of his own labor is surely a natural right, and to like best what he makes himself is a natural passion. But to excite this passion and enforce this right appeared *so criminal to those who had an interest in the English trade, that the printer was imprisoned.*”—Dr. Johnson’s *Lives of the Poets.*

† “In a short poem on the Presbyterians,” says Johnson, “whom he always regarded with detestation, he bestowed one structure on Bettesworth, a lawyer eminent for his insolence to the clergy, which from very considerable reputation, brought him into immediate and universal contempt. Bettesworth, enraged at his disgrace and loss, went to Swift and demanded whether he was the author of that poem. ‘Mr. Bettesworth,’ answered he, ‘I was in my youth acquainted with great lawyers, who, knowing my disposition to satire, advised me, that if any scoundrel or blockhead, whom I had lampooned should ask, “Are you the author of this paper?” I should tell him that I was not the author; therefore, I tell you, Mr. Bettesworth, that I am not the author of these lines.’”\* When Bettesworth made this visit to Swift he was Sergeant at Law, and next for promotion to the bench for his obsequiousness to the paternal governors of Ireland. Accordingly he announced himself very pompously as “Sergeant Bettesworth.” “Of what regiment, pray?” asked the Dean, although, of course, knowing quite well the sort of sergeant his visitor was.

\* *Lives of Poets.* Art. Swift.

that are most ready to pour forth the vials of their virtuous and chivalric wrath on Swift for his "heartless cruelty," his "brutality," etc. We presume it is almost needless to say that we do not include the author of the article in the preceding pages in this category; at all events we would not be understood to do anything of the kind.

If we had only time to give the briefest explanatory analysis of the principal tribes and personages portrayed with such inimitable power in Gulliver's Travels, we could show that there is ample reason why Swift should be regarded by a large number of persons, especially a certain class of authors, as a wretch never to be forgiven in this world or the next. And be it remembered, that the Lilliputians, the Yahoos, the Honyhuhums, etc., were by no means confined to the reign of Queen Anne; nor are those interesting races entirely extinct at the present day. It was sufficiently provoking to have the characteristics of each made familiar to all who read the English language, but there is no language that has as much as the name of a literature into which the famous Travels of Gulliver have not been translated again and again; and in which the principal characters have not become as familiar as household words.

But still more unpardonable, if possible, were the Draper's Letters to another class. Accordingly a large reward was offered by the British Government for the discovery of the "rebel" author when they were first published.\* Most of our readers are aware that their object was to put the already too much impoverished, unfortunate Irish people on their

\* "The nation was alarmed," says Dr. Johnson. "The new coin was universally refused; but the governors of Ireland considered resistance to the King's patent as highly criminal; and one Whitshed, the Chief Justice who had tried the printer of the former pamphlet, and sent out the jury *nine times*, till by clamor and menaces they were frightened into a special verdict, now presented the Draper (Swift), but could not prevail on the Grand Jury to find the bill. Lord Carteret and the Privy Council published a proclamation, offering three hundred pounds for discovering the author of the Fourth Letter. Swift had concealed himself from his printers, and trusted only his butler, who transcribed

guard against a depreciated, almost worthless copper, or rather, *brass* currency, which a person named Wood was allowed to circulate in Ireland for a certain percentage. That is, Swift (although we are always carefully informed by a certain class of writers that he was merely born in Ireland, not an Irishman or anything of the kind,) was determined that if it was possible for him to prevent it, the bargain of Wood with the government by which he was empowered to rob the Irish under pretence of accommodating them with a copper currency, should not be consummated. The wonderful skill and power with which this outrage was exposed by Swift, caused the entire failure of it as a speculation. Even so brief an extract as two or three sentences from one of these famous Letters will go far to justify the estimate of Hawkins Brown, who declared them the "most perfect pieces oratory ever composed since the time of Demosthenes" :—\*

"I am very sensible, says Swift, speaking in his assumed character, 'that such a work as I have undertaken might have worthily employed a much better pen; but when a house is attempted to be robbed, it often happens that the weakest in the family runs first to stop the door. All my assistance were some informations from an eminent person whereof I am afraid I have spoiled a few by endeavoring to make them of a piece with my own productions, and the rest I was not able to manage. I was in the case of David, who could not move in the armour of Saul; and, therefore, chose to attack the uncircumcised Philistine (Wood, I mean) with a sling and a stone. And I may say for Wood's honor, as well as my own, that he resembled Goliah in many circumstances very applicable to the present purpose; for Goliah had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was 5,000 shekels of brass, and he had greaves of brass upon his legs, and a target of brass between his shoulders. In short, he was like Mr. Wood, all over brass, and he defied the armies of the living God.'

the paper. The man immediately after the publication of the proclamation, strolled from the house, and staid out all night and part of the next day. There was reason enough to fear that he had betrayed his master; but he came home, and the Dean ordered him to put off his livery and leave the house; 'for,' says he, 'I know that my life is in your power, and I will not bear, out of fear, either your insolence or negligence.'"—Johnson's *Lives of the Poets*. Art. Swift.

\* See Roscoe's *Life of Swift*, p. 65.

Goliah's conditions of combat were likewise the same as those of Wood; if he prevail against us, *then shall we be his servants*; but if it happens that I prevail over him, I renounce the other part of the condition; he shall never be a servant of mine, for I do not think him fit to be trusted in any honest man's shop."

We have indicated, in general terms, the class of thinkers who have ever been the friends of Swift, as well as the class who have ever been his enemies; we now proceed to give some particulars. To begin with Addison, that admirable writer has described Swift as "the most agreeable companion, the truest friend, and the greatest genius of his age."\* There were but few who knew Swift more intimately than Addison, for although Sir Richard Steele was the founder of the *Spectator*, the one who originally suggested the publication, and gave an outline of its plan and scope, was Swift. As for Pope, he considered the author of *Gulliver's Travels* the greatest genius of the age, and he evinces his affection and admiration for him in a thousand forms. We need only quote the well-known lines :

"Oh thou! whatever title please thine ear,  
Dean, Draper, Brickerstaff, or Gulliver!  
Whether thou choose Cervantes' serious air,  
Or laugh or shake in Rabelais' easy chair," etc.

By none has Swift been more bitterly assailed than by the Scotch. The writers of the *Edinburgh Review*, with two or three exceptions, have scarcely ceased to this day to make periodical onslaughts on the great Dean. Lord Jeffrey has devoted at least a dozen articles to the bitterest invectives on his character as an author and a man. Nor has Hume or Dougald Stewart evinced a more friendly feeling. Even Smollett, in general so full of good nature and geniality, has not failed, when the opportunity presented itself, to cast a stone, or throw garbage, at the "heartless" Dean. But why was all this? The Scotch had no reason to be displeased with the Drapier's Letters; Wood and his spurious copper currency were nothing to them. They had no profit, no hand in oppressing the Irish;

\* Scott's *Life of Swift*, sec. ii.

nor did many of them sympathise with their oppressors, but generally the reverse. It is not without reason, however, that the writers of Scotland have done so much to exhibit Swift to posterity as no better than a fiend in human form, and as a worse enemy to womankind, if possible, than the serpent demon who tempted Eve in Eden. What the reason was let the honest lexicographer tell. Alluding to a scathing pamphlet by Swift, entitled, "The Public Spirit of the Whigs," Dr. Johnson proceeds: "In this pamphlet the Scotch were mentioned in terms so provoking to that irritable nation, that, resolving not to be offended with impunity, the Scotch lords, *in a body*, demanded an audience of the Queen and solicited reparation. *A proclamation was issued, in which three hundred pounds was offered for discovery of the author.* From this storm he was, as he relates, secured by a sleight; of what kind, or by whose prudence, is not known; and such was the increase of his reputation, that the Scottish nation applied again that he would be their friend." \*

But the Scottish writers who were incapable of being influenced by such means have ever been among the most zealous defenders of Swift. This is eminently true, for example, of Sir Walter Scott. The author of "Waverly" writes thus:

"As an author there are three peculiarities remarkable in the character of Swift. The first of these has been rarely conceded to an author, at least by his contemporaries. It is the distinguished attribute of *ORIGINALITY*;† and it cannot be refused to Swift by the most severe critic. \* \* \* The second peculiarity which has, indeed, been already noticed, is his total indifference to literary fame. Swift executed his various and numerous works as a carpenter forms wedges, mallets or other implements of his art; not with the purpose of distinguishing himself by the workmanship

\* Johnson's *Lives of the Poets*. Art. Swift.

† The author of the *Henriade* was of the same opinion as Sir Walter: "Il y a du Doyen Swift plusieurs morceaux dont on ne trouve aucun exemple dans l'antiquité; c'est Rabelais perfectionné."—(Voltaire, *Siècle de Louis*, XIV., t. iii., p. 283). Elsewhere the French philosopher says: "M. Swift est Rabelais dans son bon sens, et vivant en bonne compagnie. \* \* \* Il a toute la finesse, la raison, le choix, le bon goût qui manquent à notre curé de Mendon."—*Lettres sur les Anglais*. Lett. 22.

bestowed on the tools themselves, but solely in order to render them fit for accomplishing a certain purpose, beyond which they were of no value in his eyes. \* \* \* The third distinguishing mark of Swift's literary character is, that with the exception of history (for his fugitive attempts in Pindaric and Latin verse are too unimportant to be noticed) he has never attempted any style of composition in which he has not obtained a distinguished pitch of excellence." \*

Even Thackeray says: "I have always thought of him and of Marlborough as the two greatest men of that age." He calls him "a lonely, fallen Prometheus, groaning as the vulture tears him." Elsewhere he designates him as "the greatest satirist the world ever hath seen."† But Mr. Thackeray is shocked at Swift's heartlessness and brutality to woman. According to the author of *Vanity Fair*, the author of *Gulliver's Travels* had no real gallantry in him. This, be it remembered, is the estimate of one who in all his novels has never portrayed a respectable specimen of the sex. The types of womankind left us by Thackeray are *Becky Sharp* and *Amelia Sedley*; one the impersonation of intellect without virtue, the other the impersonation of virtue without intellect. That is, the lesson to be learned from the writings of Thackeray, especially from his *Vanity Fair*, is, that if a woman has intellect she has no virtue, and that if she has virtue she has no intellect! Now, when or where did the "heartless" Swift perpetrate, either expressly or by implication, any such base libel on the sex?

Macaulay, too, cannot but hate Swift when he has a word to say about him in the *Edinburgh Review*. Thus, for example, in one article he describes the author of the satire already alluded to—"The Public Spirit of the Whigs," as "The apostate politician, the ribald priest, the perjured lover," etc.‡ In a less bitter mood, when he forgets for the time being how deeply the "apostate politician," "ribald priest," etc., had wounded the feelings of his Scottish friends,

\* *Life of Swift*, by Sir Walter Scott. Sec. vi.

† See Thackeray's *Esmond*, Book iii, c. v. x.

‡ *Edin. Rev.*, No. lvi, p. 528.

the virtuous defender of the Massacre of Glencoe proceeds thus:

“Little did Temple imagine that the coarse exterior of his dependent concealed a genius equally suited to politics and to letters—a *genius destined to shake great kingdoms, to stir the laughter and the rage of millions, and to leave to posterity memorials which can perish only with the English language*. Little did he think that the flirtation in his servants’ hall, which he perhaps scarcely deigned to make the subject of a jest, was the beginning of a long unprosperous love which was to be as widely famed as the passion of Petrarch or of Abelard.”\*

Of the many warm, true friends of Swift, none knew him better than Dr. Delany, or perhaps as well. In reply to some reflections by Lord Orrery on the Dean after his death, Dr. Delany takes the part of his illustrious friend as follows: “All this considered, the character of his life will appear like that of his writings; they will both bear to be reconsidered and re-examined with the utmost attention, and always discover new beauties and excellencies upon every examination. They will bear to be considered as the sun, in which the brightness will hide the blemishes; and whenever *petulant ignorance, pride, malice, malignity or envy*, interposes to cloud or sully his fame, I take upon me to pronounce that the eclipse will not last long. To conclude, no man ever deserved better of any country than Swift did of his—a steady, persevering, inflexible friend; a wise, a watchful and a faithful counsellor, under many severe trials and bitter persecutions, to the manifest hazard both of his liberty and his fortune.”

True, there is nothing in all this to show that Swift was not the “heartless monster” towards the ladies who loved him so tenderly, which he is represented by Jeffreys, Thackeray, and some others. That, however, we will come to presently. First the reader will please to bear in mind what we are told in the preceding pages as the dictum of Thackeray and others in regard to Swift’s “brutality” to Varina (Miss Jane Warying), a “fair daughter of Erin.” Were the facts of the case such as they are represented by the enemies of Swift, then, indeed,

\* *Edin. Rev.*, Oct., 1838, p. 178.

the terms "wretch," "monster," etc., which they so freely apply to him, would be well deserved. But no fact in the history of that wonderful man is more fully attested than that this "fair daughter of Erin" rejected Swift's offer of marriage when he was poor, and seemed to her and her friends likely to continue so. In short, she did not want him when he was without means; she much preferred a Limerick merchant; at least, her friends had this preference. Thackeray says, reproachfully, that Swift was as proud as Lucifer. He certainly had pride enough to withdraw his affections from one who would give him her hand with her heart only with the understanding that for one reason or another he was likely to prove an eligible match. Accordingly, when, after all attentions to the lady, on his part, had ceased for nearly two years, Varina made overtures to him intimating her willingness now to accept his offer, he begged leave to be excused, on the ground that he was still poor. Now, if it be borne in mind that during the period that had elapsed between the lady's rejection of Swift's suit and her repentance for it he had become famous, it will hardly seem fair to call him a "wretch" for preferring the affections of a lady who would be content to live with him for ever on five shillings a week.\*

So much for his "brutality," "baseness," etc., to "the fair daughter of Erin's Isle." This "fair daughter" is made a great deal of by the traducers of Swift's memory, to show how impartial they are, being willing to become the champions of "a daughter" of any country—even of half-civilized Hibernia—who with the slightest plausibility could be numbered among the "victims" of the "apostate politician," "ribald priest," etc., although the true "daughters of Erin" might well blush if the calculating, "coy," business-like Miss Jane Warying could be regarded as a type of them in disinterestedness and generosity.

Great stress has been laid on a remark of Sir Walter Scott in his account of the final meeting of Miss Vanhomrigh

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\* See Hawkesworth's *Life of Swift*; also *Remarks on the Life and Writings of Dr. Jonathan Swift*, by Dr. Delany.

(Vanessa) and Swift. Sir Walter calls the return of the lady's prying letter in the manner alluded to, but not correctly described by our contributor, her death warrant. But none who read the whole passage in Scott's "Life" will say that Sir Walter meant anything very serious by this.\* The chivalric author of the "Lady of the Lake" was quite aware that some of those who wished to be considered zealous champions of the fair had not scrupled to tear some of the fair hair out of their wives' heads! When Swift committed the atrocity of going in person to the room of Miss Vanhomrigh, laying the letter she had written to his wife, asking was she his wife, on the lady's table, and walking out without saying a word, he was in the fifty-fifth year of his age, Miss Vanhomrigh being only twenty-eight, or at most twenty-nine. At the same time he was laboring under a painful disease that never left him until it killed him. But let us hear the original and best informed authority on the subject:

"In 1723," says Dr. Johnson, the most unswerving of biographers, "died Mrs. Vanhomrigh, a woman made unhappy by her admiration of wit, and ignominiously distinguished by the name of Vanessa, whose conduct has already been sufficiently discussed, and whose history is too well known to be minutely repeated. She was a young woman fond of literature, whom *Decanus*, the Dean, called Cadenus by transposition of the letters, took pleasure in directing and instructing; till, from being proud of his praise, she grew fond of his person. Swift was then about forty-seven, at an age when vanity is strongly excited by the amorous attention of a young woman. If it be said that Swift should have checked a passion which he never meant to gratify, recourse must be had to that extenuation which he so much despised—*men are but men.*" \* \* For the admission of her courtship, and his indulgence of her hopes, after his marriage to Stella, no other honest plea can be found than that *he delayed a disagreeable discovery* from time to time, dreading the immediate bursts of distress, and watching for a favorable moment. She thought herself neglected, and died of disappointment, having ordered by her will the poem to be published, in which Cadenus had proclaimed her excellence and confessed his love." †

This, it will be admitted, presents the "brutality" of Swift towards Vanessa in a somewhat different light from that in

\* See Scott's *Life of Swift*, sec. v.      † Johnson's *Lives of the Poets*.

which it is presented by Macaulay, Thackeray, and some others of less note. That the defender of the Massacre of Glencoe—the most atrocious butchery in all history—should be so full of horror and indignation for this “murder” of Vanessa by Swift is one of those strange phenomena which we must confess are inscrutable to us. Far from seeing any great harm in shooting down helpless, innocent women in cold blood at their own firesides, with their babes in their arms, as if they were wild beasts, Lord Macaulay makes a hero of the royal author of the butchery. Mr. Thackeray, upon the other hand, while doing all in his power to propagate the execrable, false doctrine that no woman can be at once virtuous and intellectual, is wonderfully zealous and pathetic in abusing Swift as if he had been a thief and a murderer, for his diabolical treatment of “the saints of English story.”(!)

We have already shown, on the best authority, the real nature of Swift’s “brutality” to both Varina and Vanessa. Now let us see how he has proved himself a “wretch,” and all the other vile things that can disgrace human nature, by his conduct towards Stella. Roscoe tells us how he was engaged when he heard of her illness. “The Dean,” he says, “while in England, was enjoying himself at Twickenham, in the society of his old and best beloved friends, in a manner that reminded him of the pleasantest epoch in his life. Bolingbroke had returned from exile; Pope, Winthrop, Gay, and Bathurst, not only received him with open arms, but brought their most esteemed friends and connections to admire and honor him in the novel character of the patriot of Ireland, when tidings reached him which threw a damp on all his hopes, and made him silently and sorrowfully withdraw from the intellectual circles of Twickenham and Dawley.”\* Roscoe is amply sustained in this statement by those who knew Swift best. Alluding to the same sad news, Dr. Johnson says: “The pleasure of popularity was interrupted by domestic misery. Mrs. Johnson, whose conversation was to him *the great softener of the ills of life*, began, in the year of the

\* See *Memor of Swift*, by Thomas Roscoe.

Drapier's triumph, to decline, etc. \* \* But this call of calamity hastened him to Ireland, where perhaps his presence contributed to restore her to imperfect and tottering health.\* Nowhere is Sir Walter more tenderly pathetic than in his comments on Swift's letters written at this time. "They are," he says, "a true picture of an agonized heart." In proof of this he quotes such extracts from those letters as the following: "The very time I am writing I conclude the fairest soul in the world hath left its body. I have been long weary of this world, and shall for my small remainder of days be weary of life, having forever lost that conversation which could only make it tolerable." It was in vain that he was received like a great conqueror. "His entry into Dublin," says Roscoe, "was like a triumphal procession; and he was escorted amidst the ringing of bells, and the sounds of *feux-de-joie*, by a body of the most respectable citizens to the very doors of his deanery."† In spite of all this, grief for his beloved Stella lay heavy at his heart. Still it revived his spirits somewhat to find that she was still alive. Writing to Dr. Sheridan a few days before he left England, he says: "I beg, if you have not written before you get this, to tell me no particulars, but the event in general; my weakness, my age, my friendship, will bear no more." Some days later he writes: "I kept your letter an hour in my pocket with all the suspense of a man who expected to hear the worst news that fortune could give him." Finally, when he reached her, no husband was ever kinder. "He had the sorrow of watching over her," says Roscoe, "in this state, of marking, day by day, and hour by hour (as he had done in his diary of Temple's decline), the gradual approaches of death, for a period of five months. He did all that lay in his power—consistent with his strangely-adopted resolution in one particular—to soothe the pillow of departing life; he gave his time, his consolation; he sat by, soothed and prayed with her."

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\* *Lives of the Poets.*

† *Loc. cit.*

Swift was never the same after the death of Stella. So profound was his grief for the loss of her that it could be extinguished only by the complete wreck of his great mind. Neither Beatrice, nor Laura, nor Leonora, nor any other of the immortalized beloved ones of genius, was mourned with deeper sorrow and anguish than Stella. And far be it from us to deny that the lady deserved to be loved in life, and lamented in death, as much as any of her illustrious sisters. What we do deny, and most emphatically, is, that Swift was the heartless, relentless speculator in the affections of woman which he has been portrayed by men who, one and all, are grossly misrepresented by those who knew them best, if, with all their boasted intellectual power and fascination, they were ever beloved by any woman—even by a Becky Sharp or an Amelia Sedley. And we think that every impartial reader will admit that, hurried as our remarks have necessarily been in replying to our contributor, while preparing for press, we have shown that our denial is well founded. To this we can only add, that were we permitted to give advice to those who periodically evince a fondness for abusing Swift, we would direct their attention to that part of his Latin epitaph, written by himself, and which is inscribed on a plain black marble slab in St. Patrick's Cathedral, Dublin, where he tells the passer-by to imitate him, if he be able, as the inflexible vindicator of human liberty :

Abi viator  
Et imitare si poteris,  
Strenuum pro virili libertatis vindicem.

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ART. V.—1. *Historical Collections of South Carolina.*  
CARROLL.

2. *Hand Book of the Cotton Trade.* By THOMAS ELLISON.  
London. 1858.
3. *De Bow's Review.*
4. *Speculations on the Future of Cotton Supply.* By HENRY G. MILLER. London. 1873.

It has been frequently asserted by different writers that no mention is made of the cotton plant earlier than the writings of Herodotus, four hundred and fifty years before Christ; but by referring to the ancient literature of India it will be found particularly noticed. The Institutes of Menu, a very ancient digest of law, written eight hundred years before Christ, contains many allusions to cotton and cotton cloth, under the Sanscrit names of *Kurpasa* and *Kurpasum*, with occasional allusions to cotton seed under the Sanscrit *Karpus Asthi*. In the second volume of Menu, page 44, the very frequent mention of the plant leads to the inference that it had been in use for an indefinite period.

In the Bible, also, Book of Esther, chapter 1, verse 6, we find in the description of the hangings which decorated the court of the Persian palace, at Shushan, another mention of cotton cloth or calico formed into curtains. The description has reference to the occasion of the great feast given by Alhasuerus, and the word "carpus" is employed. Herodotus next refers to this subject, 450 years before Christ; when writing of India, he says: "The wild trees of that country bear fleeces as their fruit, surpassing those of sheep in beauty and excellence, and the Indians use cloth made from these trees."

For upwards of three thousand years India has been celebrated for the marvellous beauty and excellence of her calico and muslin fabrics. Hindoo chronology being somewhat unreliable, it is impossible to ascertain the exact period

when cotton was first wrought into clothing; it would seem natural to suppose, however, that the "dazzling whiteness of its bursting fruit" must have attracted attention at a very early day; nor could its silky filament, when once seen, remain long ungathered. The impulse to twist this into thread would appear naturally to follow, as the next step towards the art of spinning.

The Hindoo fabrics of the present day can scarcely be excelled in delicacy and perfection of workmanship, though spun in the rudest manner. Tavernier, a French traveller, in speaking of the muslins and calicoes of Surat, says, they are "so fine that you could hardly feel them in your hand, and the thread when spun is scarcely discernible."

The muslin made in Bengal is so extremely thin, that "when spread upon the grass and moistened with dew, it is scarcely discernible without careful examination," and a single pound of this thread was spun out to the length of a hundred and fifteen miles. This, however, has been excelled by the work of English machines, which produced, for the great Exhibition of 1851, thread so fine, that a pound could reach a thousand and twenty-one miles. The famous Decca muslins, sometimes called "webs of woven wind," are manufactured from a cotton which grows near Calcutta. It is of extreme fineness, but so short that it cannot be used where machinery is employed; yet this muslin is fabricated by the Indian with his distaff and fingers.

From India cotton was introduced into Southern Europe. Verres used it for awnings in Sicily, and Cæsar and Lentulus for similar purposes in Rome. Columbus found cotton abundant in the West Indies. The early Spanish historians describe it as forming the chief clothing of the Mexicans. Fernandez de Cordova, in 1517, while exploring the northern coast of Yucatan, was surprised to find, instead of naked savages, a people decently clad in cotton garments. Cortez, when invading Mexico, was made the recipient of presents from Montezuma consisting of cotton fabrics of the most exquisite workmanship. Charles V. obtained similar presents

from Cortez. Magellan saw cotton among the Brazilians, and it was discovered in the most ancient Peruvian tombs, in patterns similar to some now in use.

Considering the geographical position of India, as well as the fact that the plant is indigenous to her soil, also the exceeding fineness of her cotton fabrics, which are celebrated throughout the world, it would appear that a large amount of very superior cotton might be grown in that country. This, however, has not proved to be the case, as the result of the English efforts in India will show. Cotton growers of experience, having all the advantages of the best American seed, as well as the necessary implements and machinery, have done all in their power to overcome certain obstacles, but without success. The season there being uniformly divided into the wet and the dry periods, the sudden transition from one to the other was found altogether unfavorable to the growth of the plant, and after a trial of six years the undertaking was relinquished, under the conviction that neither climate nor soil favored the growth of a superior quality of cotton in any considerable quantity.

In 1821 the culture of cotton was introduced into Egypt, where the climate and soil have proved peculiarly favorable to the production of a superior grade of cotton; but as there the success of a crop depends on the inundations of the Nile, the amount of yield must ever remain a matter of uncertainty. In Africa experiments have been made similar to those conducted in India, though on a smaller scale. The western shores and region of Sierra Leone, as well as Yoruba, have been found capable of producing a staple which is superior to that of India, though too coarse for the manufacture of the finer fabrics. In Brazil the manufacture of cotton was successfully introduced as early as the commencement of the present century, and for a number of years the annual yield was second only to that of the United States. Since 1843, however, the increase has been by no means rapid. The West India Islands, which, at the close of the last century, relinquished the culture of cotton for that of sugar-cane, possess

unequalled natural advantages for the growth of the highest grades of Sea Island cotton, and furnished at the close of the last century three-fourths of the annual cotton supply.

We are informed in Purchas's "Pilgrim" that cotton seed was first planted in South Carolina in 1621, and that their "plentiful coming up" was an object of interest in America and England. The staple does not appear, however, to have been much cultivated except as a garden plant previous to the Revolution. In Macgregor's "Commercial Statistics" it is stated that, "among the provincial trade returns, we find that among the exports of Charlestown, from November, 1747, to November, 1748, were seven bags of cotton wool, valued at £3 11s. 5d. per bag." In 1754 some cotton was exported from South Carolina; in 1770 there were shipped for Liverpool three bags from New York, four bags from Virginia and Maryland, and three barrels full of cotton from North Carolina. In 1784 eight bales of cotton, shipped from the United States to England, were seized, on the ground that "so much cotton could not be produced in the United States."

The two circumstances which gave the first impulse to cotton culture in America were, first, the invention of machinery in England by Wyatt, Hargreaves, and Arkwright, from 1739 to 1769, which resulted in the establishment of the factory system in 1785; and, secondly, the invention of Whitney's saw gin in 1793. The demand produced by the former could never have been supplied by all the countries combined, without the assistance of the latter. Thus it may be seen that the secure basis upon which the American trade was established was due entirely, in the first instance, to the fortunate conjunction of an extensive demand with the means of supplying it. When the cotton gin was invented, in 1793, England received from America one bag in every one hundred and twenty-six. At the beginning of the present century one-eighth of her supply was from America; in 1820, about two-thirds of her entire importation was from this source; and by the commencement of the war the export from this country to England amounted to about two-thirds of her whole supply.

The annual crop of America, from 1806 to 1830, averaged about one million bales. From 1830 to 1840 the yield increased, with occasional fluctuations, when, in the last-mentioned year, it went beyond two millions. From 1840 to 1852 the production continued to increase, with occasional fluctuations, and went beyond three millions in the last-mentioned year. From 1852 to the commencement of the war there was still a steady increase, until it approached three millions and a half. Previous to the war fully three-fourths of the annual yield was exported, and realized, for the few years immediately preceding the war, the sum of one hundred and forty million dollars annually. In the year 1856 it was estimated that seven hundred and fifty thousand bales, retained for home manufacture, were made to produce five times this sum by northern industry.

At the close of the war the anomalous state of the lands, the disordered state of society, and disorganized condition of labor, made the question of cotton supply one of extreme anxiety. Not only were the usual supplies from America to England, France, and North of Europe out of the market, but it seemed doubtful if the successful culture of cotton could be resumed for an indefinite period. It would appear, however, that the great laws of supply and demand are not to be arrested by political disturbance. In 1868 the total amount of cotton on hand was two million two hundred and seventy-seven thousand six hundred and eighty three bales. It has been estimated, however, that the growth for this year amounted to five hundred thousand only, the balance being the excess of past crops. In 1866-'67, with all the disadvantages of a wet and backward spring, a drought in August, with destructive storms in September, the total crop exceeded two million two hundred thousand, and by 1869-'70 it had passed beyond three million. In 1870-'71 it exceeded four million two hundred thousand; in 1871-'72, it fell short of three million; and in 1872-'73 the amount exceeded three million eight hundred thousand. The New York Stock Exchange tables, compiled by Superintendent E. R. Powell, giving the date of bloom, first appearance of cater-

pillar, storms, and droughts for the past fifteen years, shows clearly that the depredations of worms and storms have been unusually frequent since the close of the war, and that every short crop since 1865-'66 has been directly due to such apparently unavoidable circumstances.

The cotton crop which is now being marketed will considerably exceed four million bales, but as the price is considerably lower than it was one year ago, it looks as if the planters were to receive less for it than for the smaller crop of 1872-'73.

In 1856-'57 Mr. J. B. Gribble, of New Orleans, prepared a table exhibiting a distribution of the entire crop of the world. According to this table the number of bales amounted to something over four millions. Of bales averaging four hundred pounds the West Indies produced four thousand, Brazil five thousand five hundred, Egypt eighty-six thousand four hundred and fifty-six, East Indies four hundred and fifty-five thousand six hundred and thirty-seven, and the United States three million eight hundred and eighty thousand, or nearly seven-eighths of the entire amount produced throughout the world.

The steady progress of home consumption cannot fail to arrest the attention of all directly or indirectly interested in this staple. In 1860-'61 the amount consumed at the North was six hundred and fifty thousand three hundred and fifty-seven bales; in ten years, or in 1870-'71, it exceeded one million seventy-two thousand four hundred and twenty-six bales, not including ninety-one thousand consumed elsewhere in America. In 1865-'66, and 1866-'67, the amount shipped to all points varied but slightly from one million and a half. By 1871-'72 the export amounted to two million six hundred and seventy-five thousand seven hundred and sixty, an increase of seven hundred thousand bales over the year previous. The latest United States census report shows that cotton has been raised in twenty different States since the war; the Gulf States, ranking in the order in which they are named, furnishing the largest yield: Mississippi, Georgia, Alabama, Louisiana, Texas. The other States are Arkansas, South Carolina, Tennessee, North Carolina, Missouri, Kentucky, Florida, Illinois,

Virginia, Nevada, California, Utah, Kansas, Indiana, West Virginia. It is asserted that a lack of suitable labor only prevents a large growth on the Pacific slope.

Until the year 1830 the cultivation of cotton was confined to the States bordering on the Atlantic; in this year, however, it was discovered that the Mississippi bottom lands could grow the article cheaper than those previously cultivated. This discovery produced the greatest excitement. A perfect land mania was created in the North-west, only equalled by the desire to speculate in the South-west. Scarcely a State in the Union resisted the infatuation, and most of the speculators were plunged more or less into debt. Numbers of new banks were incorporated during the years 1833-'34-'35-'36, for the purpose of affording the much-needed financial aid. The capital of these banks was based almost exclusively on the issue of State bonds, in the delusive hope that the quantity of money would be increased. The state legislatures hurried through their charters, and the wildness which ensued was unprecedented.

In any systematic and thorough inquiry into the principles which should be considered in the *cultivation* of cotton, in any country, it is essentially important to ascertain the necessary facts concerning the plant, its climate, and soil. In respect to the classification of this plant, it may be said that botanists have never been able to agree. The following statement, however, based on the most reliable authority, \* is, as far as possible, a correct classification of the different species of the staple as cultivated throughout the world. The genus *Gossypium*, so called by Pliny, is distinguished by having a double calyx. The species of gossypium are uncertain in number. Linnæus gave five in 1762, while Lanark gives a description of eight, and Poiret adds four others. Subsequently botanists increased the number to twenty-four, but were surpassed by certain cultivators who, with probably less judgment, insisted on a hundred at least. Several botanists of note, in making the seed a basis of classification, succeeded in

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\* See De Royle on Cotton in India.

limiting the number of species to two, accordingly as the seeds were white or black. Thus, all the Indian cotton, and gray-seeded American cotton, fell under the species *gossypium album*, while the black-seeded cotton, from whatever quarter, was placed under *gossypium nigrum*.

Since, however, there seems abundant evidence that the seed changes from gray to black, and *vice versa*, it would appear that this classification is of questionable reliability. The weight of authority seems to favor four distinct species, from three of which the whole commercial article is derived. The first of these species, *gossypium Indicum*, includes under its varieties the different kinds of Indian cotton and much of the cotton of China. It is found in Arabia, Persia, Syria, and Asia Minor, and there seems to be ground for believing that some of the African cotton forms simply varieties of this species. *Gossypium arboreum* comes next in order, and is the species found growing wild in India, but is never cultivated. Its flowers are red, its cotton silky, and used exclusively in making the sacerdotal thread of the Brahmins. The third species, *gossypium Barbadeuse*, or Barbadoes cotton, came from the West Indies into the Island of Bourbon; thence it was taken into India under the name of Maurice cotton, but was afterward known as Bourbon. The Sea Island, New Orleans, and upland Georgian are simply varieties of this species, and Mexico is credited with being the land of its nativity. Some of the best American authorities, however, consider the Sea Island as belonging to the species *gossypium arboreum*, and not to the *gossypium Barbadeuse*. The fourth and last species, *gossypium Peruvianum*, is readily detected by the tendency of its black seed to adhere firmly together, and includes in its varieties the cotton of Peru, Brazil, Pernambuco, and Maranhão. In the United States there are two leading varieties of cotton cultivated. They are known as Sea Island and upland, American botanists calling the former "tree cotton" and the latter "shrub cotton."

As the cultivation of the Sea Island staple is confined to

particular localities, the amount produced, as compared with the upland, is small, while the soil, climate, and mode of ginning are very different. The climate most desirable for the cotton plant is one in which warm weather prevails, with exemption from frost during seven or eight months of the year, and, as a general rule, the magnitude of the crop is found to depend upon the length of time between the last frost in spring and the first in autumn. In very dry seasons the plants are checked in growth, while in very wet seasons they are apt to run to leaves, producing very little cotton. The cotton belt proper is found between the Gulf of Mexico and 36 degrees of latitude north. The 32d degree of latitude may be said to bisect a cotton-growing region, two hundred miles in width, of unsurpassed fertility.

The three kinds of soil best adapted to the plant are, first, the red lands of South Carolina, Georgia, also portions of Texas, Alabama, and Mississippi; this quality being soft, fine, easily pulverized, and very liable to wash away unless cultivated after the improved system of circle ditching and circle ploughing. The next class includes the black lands of central Alabama and the undulating prairies of Texas. These lands are held in high esteem, and have given every evidence of superiority over the red lands. The fourth class are known as alluvions, and include the river bottoms. These are the most productive by reason of the immense deposit of vegetable mould resulting from frequent overflows. Yet another class might here be added, consisting of the Sea Island cotton lands. These have not hitherto received distinct classification, though the result of correct analysis would seem to entitle them to that distinction. They may be described as thin, alluvial, and sandy, and though not so fertile as the black lands or river bottoms, are equally esteemed on account of their peculiar adaptation to the growing of fine cotton.

In the agricultural literature of the day, the subject of cotton culture has received an attention by no means commensurate with its importance, while the general method of culture, as hitherto adopted, has been pronounced by the more

advanced cultivators as not only unskillful and unscientific, but positively injurious to the lands, and unworthy the leading American staple. Millions of acres of lands have been allowed to deteriorate through the washing of the soil, which could have been preserved by simply resorting to the method of culture known as circle ploughing and circle ditching. As many more have been allowed to become impoverished through a reckless disregard of the principle of restoration, now fully understood, and which, when adhered to, continues the soil in an undiminished state of productiveness. In order to elevate the methods of cotton culture to what may be called a more improved and scientific standard, attention has been directed more particularly to the best means of preserving the soil, to the best means of restoring it, and to the scarcely less important consideration, that of securing the best quality of cotton seed. Circle ploughing and circle ditching was first practised in Mississippi, about twenty-five years ago, and was first suggested by President Jefferson, who had seen it in successful operation among the French peasants. It consists in simply conforming the furrow to the curve of the hill.

It might appear that an expedient so simple would have been adopted even when the cultivation of cotton was in the rudest state, but such was not the case ; the system has not been practised generally for a longer period than twenty five years, and at the time of its introduction large tracts of land had already been rendered well nigh worthless. Among such soils as are easily pulverized, as, for instance, the porous red lands, which easily wash away when not protected, this system of culture is found absolutely indispensable, and is now generally practised among all enterprising planters. The efforts which have been made to restore, as well as improve, the soil has led to a more thorough investigation of the principles of agricultural chemistry. The different soils, as well as the different varieties of cotton and cotton seed, have been analyzed, and their constituents accurately determined ; in addition to this, the exact nature and amount of chemical substances annually extracted from the soil by the production of a given amount

of cotton have been accurately ascertained, thus rendering the selection of suitable fertilizers an easy matter. Mr. Joseph B. Lyman, of Louisiana, who has rendered most valuable aid to the cause of cotton culture in America, estimates that for every two thousand pounds of cotton wool which might be expected to grow on twenty-five acres of land, sixty pounds of the following ingredients are drawn from the soil.\* Of phosphoric acid, twelve pounds; of lime, seventeen pounds; and of potassa, thirty-one pounds; and if the process is repeated for twenty years upon the same soil, there will have been withdrawn from the soil during that time two hundred and forty pounds of phosphoric acid, three hundred and fifty pounds of lime, and six hundred and twenty pounds of potassa; and if sixty pounds only of these ingredients are incorporated with the soil every year, the twenty-five acres will not decrease in fertility.

As a means of restoring to the soil its fertilizing properties, cotton seed has been applied with success, though guano and bone dust are preferred on account of the large percentage of phosphates which they contain. The compost manure, when properly prepared and generously applied, produce, as a rule, the most favorable results. "High farming," says Mr. Lyman, "does not consist in drawing large crops from virgin or from alluvial mould, returning nothing, and exhausting any soil that is not like the alluvions of the Mississippi or the Nile, strictly inexhaustible. The truly successful planter is not the man who manages year by year to take a thousand bales from a thousand acres of Mississippi bottom, or the black cane lands of middle Alabama. The really admirable manager is one who takes the average land, the natural growth of which is pine or forked-leaf black oak or small white oak, keeps it in as good condition as he found it, or even better, raises his own meats, vegetables, and wool, and, one year with another, takes as much cotton from an acre as his neighbors, working in the old way, take from three."† No system of culture can be

\* Lyman on Cotton Culture, p. 108.

† *Ibid.*, p. 112.

properly considered as *advanced*, or is likely to secure very desirable results, that does not require such a preparation of the soil as will prevent the loss of the fertilizing salts by washing—such a system of rotation crops as will allow the soil occasional rest (at least one year out of four), and such an application of manure and thorough cultivation of each crop as will test to a fair extent the producing capacity of the soil. The immediate tendency of a thorough system of cultivation is to prevent “dry rot,” “rust,” “cotton louse,” and “boll worm”—it furthermore tends to the permanent improvement of the lands as well as the cotton seed, and with good seed a more valuable quality of cotton may always be obtained. The improvement of cotton seed was made a specialty by many planters for a number of years previous to the war, and large fortunes have been realized in many instances by the sale of improved kinds. The manner of the introduction of the well-known Mexican seed, so long a favorite among planters, is interesting.

The American consul at the City of Mexico, being aware of the rare excellence of Mexican cotton, endeavored to secure a supply of seed directly from that government, but was unsuccessful. A short time afterwards, however, when dining with the Mexican minister, he received an intimation that, though cotton seed could not be taken from Mexican territory, no objection would be made to the exportation of dolls in any quantity. The consul, taking advantage of the suggestion, lost no time in having a number of Mexican dolls stuffed and shipped. At one time some of the varieties of cotton seed were so much in demand as to sell at immoderately high prices. The “Banana,” for instance, at one period brought one hundred dollars per bushel, and the “Hogan” ten cents apiece. Among the Sea Island planters some of the improved varieties of black seed were even more highly esteemed, and could scarcely be purchased at any price. In order to obtain an improved quality of cotton seed it is usual to select from a quantity of good quality the finest and most perfectly shaped, then again selecting from each plant those bolls which are

most perfectly developed. The more frequent the repetition of this simple process, the more valuable will be the seed obtained; and it has been found that unless the principle of careful selection is invariably observed, rapid deterioration is sure to follow. Among the Sea Island planters particular attention is given to the fineness of the lint as well as to the character of the boll in making the selection.

At the present time there are commercial tendencies which seem to favor a bright future for cotton growing in America. The demand for cotton goods is not only increasing in every quarter, but the incapacity of other countries to supply this demand has been clearly demonstrated. Nor are the rivals of the United States likely to prove formidable. India, unlike America, has no wide extent of fertile country interspersed by great rivers, affording an easy and natural means of transporting the produce to shipping and consuming points, while her cotton, like that of Africa, is of too poor a quality ever to replace American cotton in England, France, and the north of Europe, where the factories demand a superior grade of the article. The fact that India, China, Brazil, Turkey, and Egypt import more cotton in the shape of cotton goods and yarns than they export of the raw material, shows that they do not raise enough for their own use, and that, after all, the cotton question must depend on the American States. The system of planting hitherto practised—of making cotton the exclusive crop—is even now undergoing modification, the disastrous effects of this system having been sufficiently felt to convince cotton-growers of the importance of raising more corn and less cotton. In order to be delivered from present indebtedness and to avoid debt in future, planters have determined on raising their own supplies. Many, doubtless, in their haste to get rich, will continue for a time to practice the “vicious” system, and to pursue the avocation of planting in the spirit of the speculator or gambler.

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**ART. VI.—***Catalogues, Prospectuses and Circulars of Colleges, Academies, Institutes, &c.*

WE have visited some more educational institutions. Those who know us need not be assured that we will give our impressions faithfully of such of each grade as our limited space and time will permit us to notice. It is, of course, otherwise with those whose estimate is based on the representations of those whom we criticise. But, unfortunately, the number of this class is quite large, as our older readers are well aware. To new, or casual readers, it is proper to mention—before we proceed with our present discussion—that there is scarcely one of the numerous tribes of charlatans and malefactors that infest our country, and not only live on public credulity, but grow fat and sleek upon it, which we have not taken the liberty to denounce from time to time. This will require a slight digression, but it is one which the impartial reader will readily excuse, especially when he finds that the main object of the article has not been lost sight of, but that, let who will gnash their teeth, rage, swagger or assume the air of injured innocence, or unappreciated worth, we have not shrunk from the performance of our duty as a critic, nor failed to award to those who merit it by their faithful, intelligent and successful labor, their just meed of praise.

It is, perhaps, only natural that even the worst of the former should attribute to us the most unworthy motives. Curiously enough, the shibboleth of every one of the various gangs is that they are “attacked” only because they would not give patronage. That is, they are all innocent, worthy people, who are assailed in a manner not merely unjust, but diabolical! Now let us examine this matter for a moment. Among the first to complain of us as “perfectly fiendish,” were those much-injured, worthy people known the world over as quack doctors. Numbers of these have honored us with the grossest abuse, in the same publications in which they have proclaimed the numerous infallible virtues of their nostrums. How well we de-

served to be thus distinguished, the curious reader may judge for himself by turning to almost any of our articles on this interesting and prolific subject—that, for example, entitled “Our Quack Doctors and their Performances.”\* But when have we received patronage from a quack doctor? Where is the quack doctor that can say we have ever asked his patronage? In which of the twenty-eight volumes of this journal we have published, can the advertisement of any quack nostrum be found? Upon the other hand, we have ample proof, in various forms, “in black and white,” of the fact that were we only to accept the patronage of the quack doctors, we might have been rich to-day, from that source alone.

In a manner similarly “fiendish” we have denounced the performances of more than a score of insurance companies—warned our readers against them, and predicted their untimely end. Of the number which we have thus taken the liberty to “attack,” not more than three or four survive to-day. Several of the companies, now defunct, and more than one of those that still eke out a precarious existence—because there will always be a portion of the public whose credulity is proof against all warnings, and all examples—published their own monthly or weekly organs, exactly as the quack doctors do. In one class of organs just the same as in the other, we have been abused in numerous instances. Not content with scattering these documents in thousands in railroad cars, at hotels, etc., those who had them manufactured sent them in bundles to our office, supposing that they could frighten us from continuing to expose their impostures. But that they failed to intimidate us in the slightest degree, every number of our journal will testify. When we commenced to examine into the pretensions of these corporations, and to show what a striking difference there was between their promises and their performances, no such phenomenon had been seen in this country for many years as the failure of an insurance company. It followed, therefore, that

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\* N. Q. R., No. XVI. See, also, the article entitled *Our Quack Doctors and how they Thrive*, N. Q. R., No. XLVII., December, 1871.

we must not be merely wrong, or mistaken, but deliberate falsifiers and libellers ! To-day the public knows who were the falsifiers and libellers ; quite a large proportion know it to their cost, having paid dearly for their knowledge.

Again : when the Tammany Ring was all-powerful in this city—when there was scarcely a printing office of any extent which it had not bought up—when there were not more than two or three newspapers, daily or weekly, to which it could not issue orders sure to be obeyed—when it had control of all the judges—in a word, of all the machinery of justice—we did not shrink from assailing it. True, dearly did we pay for it. We had not, indeed, expected to pass unscathed in such an encounter ; but low as our estimate of the gang had become, we confess we had no idea that they were quite so base as they proved themselves to be in our own case.

That we were the first to make a determined assault on the stronghold of ignorance, arrogance, false pretences, and thievery, the facts within the reach of all amply demonstrate, although we would not deprive the *New York Times* of the smallest fragment of its well-earned laurels, for its vigorous, uncompromising, and finally successful war on the same malefactors.

But let us recall a circumstance or two. On the day succeeding that on which our number for March, 1871, containing our article entitled, “The Central Park under Ring-leaders Rule,” was published, Mayor Hall had a sort of proclamation in the *Herald*, in which he undertook to “ vindicate” his worthy colleagues, and to show that we were actuated only by “ spite and malice.” An attack on such men, according to his Honor, could only recoil on ourselves. Mr. Oakey Hall made some of his usual abortive attempts at wit in defending his accomplices. This fine performance of the mayor he had published as an advertisement, at the expense of the tax-payers, in all the city papers next day. The Ring papers, which, as already observed, included all save two or three at this time, accompanying it with editorials in which the Ring-leaders were lauded to the skies, and we abused for

making "unfounded attacks" on such worthy men. In order to supply the demand for the article we had to issue several editions of it separately, in pamphlet form, and the announcement of each new edition was the signal for new torrents of abuse. In a word, every possible effort was made to crush ourselves and our journal; nor did our persecutions cease until the fraudulent accounts published by the Times, before the issue of our next number, had convinced the public that the worst charges made against the Ring-leaders were but too well founded. It was then sufficiently clear whether our attack was merely the result of spite and malice.

But we had proof enough long before that we need not entertain either spite or malice, if our object was only to get money. We have remarked above, that at the time we assailed the Ring, there was scarcely a printing house in the city, of considerable extent, which the malefactors did not control in one way or another. Accordingly our article was scarcely in type when our office was honored with several visits from Mr. Dudley Field, who, not finding us in, invited us by letter to a conference at his residence. The acknowledged object of this conference was to purchase the Review, or in the event of our being unwilling to sell the whole, to purchase as much as would give the purchasers the right of associating with us another editor, who would have the same right as we to determine what subjects should be chosen for discussion in the Review, and what contributed articles should be accepted or rejected, etc. Had we no higher object than to make money, here we had, in fact, an opportunity of becoming rich in one week; but we refused either to suppress the obnoxious article, or to sell for any amount our right to publish similar articles whenever we thought proper; and so had to bear the brunt of the vilest persecutions for about three months, when, fortunately for the public at large, as well as for us, the power of our enemies had passed away like an exhalation.

Nor did our experience with the Ring malefactors prevent us from giving our opinions as freely as ever in regard to the

so-called "reformers" at the approach of the next municipal election. The article entitled "Our Candidates as Reformers, Genuine and Spurious," published in our number for September, 1872, will show how much we had been frightened by all the base attempts made to silence us. In this article will be found our deliberate estimate of our present mayor. While even the *Times* was quite enthusiastic in his praise, we asked our readers to remember what Mr. Havemeyer had proved himself when mayor before, and did not hesitate to predict that the day would come when those who were now so delighted with the prospect of electing that gentleman, would rank him among the most stupid, most silly, and most incompetent mayors that ever were foisted on our citizens for their sins.

We need not ask, Was not this prediction literally fulfilled long since? His Honor is at this day regarded, by all save those on whom he has conferred office, as exactly what we described him in September, 1872. In the same article we portrayed Comptroller Green to the life, faithfully delineating every feature of his character as a politician of the smallest calibre; as one who, did he possess the same opportunities for feathering his own nest at the public expense, would do so quite on as extensive a scale, and with quite as little scruple as his predecessor Connolly, from whom he obtained office, and who well knew that he was eminently worthy of taking his place, although he also knew that on account of recent developments he would be too well watched for some time to come to enable him to sufficiently gratify his well-known greed and avarice.

While thus sketching the portraits of Havemeyer and Green, we did not forget another man who was candidate for another office at the same time, and whom we regarded as presenting a striking contrast, in every essential particular, to Havemeyer and Green. This one was General Dix, who, we reminded our readers, combined the qualifications of a statesman, a soldier, and a man of letters, and whose abilities and integrity had been proved to be beyond question. We were

just as confident in predicting that General Dix would discharge his duties in a manner to give general satisfaction as we were in predicting that Mr. Havemeyer would give satisfaction to none except to those who profited by his imbecility and incapacity.

Now, who can say that we pursued either course for patronage, or for the lack of patronage? We have never to this day asked the smallest favor of our worthy Governor for ourselves or anybody else, although he had not been many days elected when he wrote us a letter thanking us most warmly and courteously for our efforts in his behalf. And since we have asked no patronage or favor from one whom it would be an honor to be favored by, we think we need hardly say that we have never asked any of either Havemeyer or Green. Far from anything of the kind, we were quite aware, when depicting the character of the latter personage, that one effect of it would be to prevent our receiving some \$5,000 due to us by the City, as long as he is in power, whereas we had received more than one intimation that, if we "did the right thing," our claim would be readily paid. But we preferred to do without it for ever if we could not get it in spite of Green, rather than remain silent when we knew that the City was never more grossly imposed upon by any comptroller—not excepting even Connolly—than it was by "*honest* Andy Green." Accordingly, in June, 1873, when the new government had had ample time to develop its true character, we wrote and published the article entitled "Our Wonderfully Reformed City Government."\* In this paper we showed that our predictions in regard to Havemeyer and Green, and the sort of persons the worthy twain would be likely to associate with them as our rulers, had been fully verified. Nor did we fail to give outlines of the characters of some of the worthy men nominated by the mayor for important offices, including Mr. Oliver Charlick, of whom we gave nearly a life-size, faithful likeness, which would have been a sufficient

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\* N. Q. R., No. LIII.

commentary by itself—quite a ludicrous one—on the pretended reformatory plans and intentions of Mayor Havemeyer. Was all this done on our part for patronage, or lack of patronage?

But let us give another illustration or two of our peculiar mode of seeking patronage. No doubt it was with this object that we visited all the principal Lunatic Asylums in the United States. Some idea may be formed of the time, labor, and money we devoted to this subject, by our article entitled “The Insane and their Treatment, Past and Present”\*. It was perhaps only in the hope that the unfortunate inmates of those institutions would in time be able to give us patronage, that we did all in our power to ameliorate their condition! Some asylums we criticised as severely as we were able, regarding them as no better than prisons; whereas we commended others as conferring honor on those who had charge of them, for their humane and intelligent treatment of the insane. Of course, the secret of the distinctions we made was that the heads of some asylums gave us patronage while the heads of other asylums refused to do so! although if any of them gave us, directly or indirectly, as much as one dollar, or one dollar’s worth, we have never learned the fact to this day.

One more illustration of our depravity in this matter and we close our little episode, and proceed with our main subject. More than once we occupied a whole month in visiting the principal prisons in the United States. We visited those of Kentucky, Indiana, Maryland, Massachusetts, and Connecticut, as well as those of New York and Pennsylvania. In several instances we were accompanied by leading State and municipal functionaries, who stayed with us many hours, conducting us from one cell and one work-room to another, until we had seen everything we wished to see. This was the case, for example, at the celebrated Cherry Hill Penitentiary at Philadelphia, where we spent a whole day; we spent another day at Sing Sing, another at Auburn, etc.; and the governors

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\* N. Q. R., No. XIV.

or wardens of those prisons in distant states which we were unable to visit, not only politely furnished us their printed reports, but favored us with their views in writing—generally the results of long experience—on prison discipline. If the reader will turn to the number of this journal for December, 1863, he will see a specimen of our mode of treating this class of subjects.\*

In this article, also, we criticised freely in some instances; in other instances we expressed our approbation in the strongest language we could use. In short, there were contrasts enough in that paper; in one page we described instruments of torture still in use at that time; in another we described the *modus operandi* of woman-flogging recently practised. From scenes like these we turned with gratification to prison libraries, prison reading-rooms, and prison teachers, and we could not help exclaiming most heartily: All honor to the noble philanthropic men and women who had taken such pains to alleviate the sufferings even of convicts!

But if we denounced the woman-flogging, and certain other kindred performances of recent occurrence at Sing Sing, and two or three other institutions, while we had nothing but praise to bestow on the management of the similar institutions of Massachusetts, Connecticut, and Pennsylvania, it was only because the former would not advertise in the *National Quarterly*! whereas the latter were obliging enough to comply with our wishes in that particular! The head master of Sing Sing prison declined advertising on the ground that our journal was not much read by the parents and guardians of his pupils. We could not but admit the force of his objection, and yet, *mira-bile dictu*, such was our depravity that we assailed his institution and his system of teaching almost as “fiendishly” as we did some of the military and non-military but Amazonian institutes on the Hudson whose head-masters might justly have made very nearly the same objection, namely: that very

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\* *N. Q. R.*, No. XV., Art. *Prison Discipline, Past and Present*.

few, if any, of their patrons ever trouble their heads about any other reviews than those in which their sons or daughters are the parties reviewed, the reviewers being the reverend or non-reverend head masters, or brigadier-generals.\*

Now we proceed to give our impressions in brief of the different kinds of educational institutions we have visited since our last issue. Again, we say truly, that it is much more in accordance with our disposition to use the language of approbation than that of censure. If we often use the latter it is because we know that still more severe criticisms than we make are often deserved, and because we are convinced that did we commend the bad and indifferent as well as the good, we should injure rather than serve the cause of education. It is as true of educational institutions as it is of books or works of art, that it is an injustice to those of real merit to place in the same rank with them those that have no merit. If the educational charlatan, or the pretender, instead of having his charlatanism or pretension pointed out, is praised the same as if he were a competent and faithful educator, or, indeed, praised at all, then where is the incentive to make as near an approach to perfection as possible? Nay, to rank the worst school or college with the best is to become an accomplice in deception and fraud; it is really no better, or less criminal in a moral point of view, than to recommend to the unsophisticated spurious money for the genuine coin, or to represent brass as gold.

These are the reasons why we criticise; we certainly do not do so through ill-will or malice. There is really not one head of an educational institution of any grade whom we have criticised, a hair in whose head we would injure to-morrow if the opportunity presented itself. At the same time we are well aware what a different report is made by the party criticised. The latter will have it that not only have we been guilty of "malice prepense" in their case, but that we have been bribed

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\* Every reader of Sterne's *Sentimental Journey* remembers the passage in which the following piece of information occurs: "As we rode along the valley we saw a herd of asses; how they *viewed* and *reviewed* us!"

by those of whose institutions we have spoken in the language of approbation. This we most emphatically deny, without fear of contradiction, adding an observation or two by way of comment.

Editors, above all others, are expected to be ever ready to give their time and labor to all, without distinction; they alone, of all mortal tribes, must treat friends and foes alike. None expect the lawyer to plead merely for the love of pleading, or merely for the purpose of forwarding the cause of justice and equity. Even the judge is not ashamed to take pay from the state for dispensing justice on the bench. Still more remarkable, perhaps, is the case of the clergyman. There are not many of the clerical order, if any, who are willing to pray to God even once a week for their congregation without some little remuneration. Nor is the bishop, the archbishop, or even his Holiness the Pope, above accepting a little money occasionally for his services. Dross as it is in the eyes of these holy men, yet they like to have it. Again, the heads of educational institutions do not pretend to be equally interested in the education of the sons of parents who pay them and in that of the sons of parents who pay the heads of other institutions. If the president, head-master, or principal is not paid in due time, he does not scruple to send his bill, and if the case seems a doubtful or slippery one, he sometimes goes so far as to intimate that, if the money is not paid within a certain time, the delinquent may be prepared to have his son sent home to him, *causa inopiae pecuniae*; nor do we say there is anything wrong in his doing so.

From all this it might seem that we are defending what we practise ourselves. It is not the case, however; we defy any one to say that we have ever asked, charged, or accepted one dollar for anything we have said in our journal. Far from having ever charged any educator for giving our impressions in these pages of the merits of his institution, we have never asked one to pay our full advertising rates for the insertion of his prospectus; we have inserted such for as little as half price—sometimes, indeed, for less when the edu-

icator assured us that his funds were limited. No one, then, need envy us for what we receive in this way; or think there is any danger of our becoming unduly rich on what we derive from educational institutions, especially if it be taken into account how much time, labor, and money we devote to being well informed on a subject of such vital importance to the public. So much for the bribes which we receive or require from those whose institutions we commend.

Then, as to our ability to form an opinion of the relative merits or demerits of educational institutions, we think the intelligent reader who has never seen us, or who knows nothing of us personally, would be willing to admit that we ought to be able to do something for the cause in that way. But we have had sufficient experience, both as a private tutor in the classic languages, and as a professor in one of the most thorough colleges in the United States. This being a Catholic institution, it is particularly thorough in Latin, which is the language of the Church. We did not alone practise the students in our class—the graduating class—in translating those regarded as the most difficult of the Latin authors in prose and poetry; we practised them also in speaking the language of Cicero, so that they could, not merely converse in it fluently, but discuss any subject in it orally as well as in writing.

We certainly do not make these remarks in any spirit of egotism or pedantry; our sole purpose being to show, in order to do all the good in our power, that when we point out the merits of a particular institution, and the demerits of another, we do not take it upon us to intermeddle in things that are unfamiliar to us. In other words, it is for the sake of the effect of the facts we adduce in our educational discussions that we have alluded to our experience as tutor and professor while conducting this journal, and writing four fifths of its contents; we have spoken of it exactly in the same spirit in which we have presented the episode at the beginning of this article.

It is true that we have never found it necessary to tell any educator worthy of the name, in Europe or America, whether

the head of a school, academy, college, or university, what our experience was. Not one of this character has ever made the slightest objection to our hearing as many of his recitations as we wished ; on the contrary, such have always made us welcome. Indeed, very few of any class have so far betrayed the true character of their institutions as to refuse to allow their classes to be seen. Of about five hundred schools, seminaries, academies, colleges, and universities which we have visited in Europe and America, not more than five or six showed thus that they were as deficient in manliness as they were in educational ability. We think there are but few of our readers who will not agree with us in the opinion, that there are scarcely any characters more contemptible than those who, while proclaiming to the world, not only that they give thorough instruction in all branches of human knowledge, but also that their institutions are unrivalled in excellence, have not the courage to allow any one competent to judge, who might criticise, see how it is they accomplish such wonderful results as they are constantly boasting of. It is the sort of cowardice indicated by the precept: "The wicked flee when no man pursueth"—especially that of the individual, who, being unfit for any decent business, if only on account of his laziness, devotes such talents as he has to counterfeiting the current coin of the commonwealth. We all know what a dread a person thus occupied has of the officers of the law. Need we say, that he regards every such officer whom he has reason to believe he cannot bribe as his natural enemy ?

Upon the other hand, we may ask, in which of the numerous institutions we have visited, and in which we have been allowed not only to hear the classes recite to their teachers or professors, but also invited to examine them, have we abused that privilege by proposing any more difficult questions than they might be supposed, from the nature of their studies, to be fully prepared to answer ? We think it would be generally admitted by those who have allowed us that privilege that, instead of making any attempt to puzzle, we have carefully abstained from proposing any questions which we thought

could tend in the slightest degree to create any disagreeable confusion. We believe they would also admit that we are much more disposed to encourage the student by our remarks to him in class—by avoiding to make him feel, after he has done his best, that he has not acquitted himself well—than we are to make any display of whatever knowledge we may possess ourselves of what is recited. Moreover, in no instance do we ever ask to be permitted to examine any class or student; in other words, never do we propose any questions at institutions we visit, except we are requested to do so. It is hardly necessary to say that it is the best educators who are most courteous and liberal in this, as well as in other respects. We have on several occasions given illustrations of this fact; and we will show before we close that we never had an opportunity of giving a better one than during our last excursions.

Now, lest there may, perchance, be a few among our readers who think that the head of an educational institution can have any proper excuse for casting a veil of secrecy about his classes by seeing that none visit them but those who are sure to praise them, or those who, if ever so well inclined to criticise, could evidently not do so, in any higher branch than the most ordinary rudiments, we will allude briefly to what is considered proper, in this respect, in the most enlightened countries of Europe, especially in those countries in which systems of education are confessedly brought to the greatest perfection. As to the great universities, whether those of the British Islands or the Continent, all who have made sufficient inquiries on the subject are aware that no intelligent person having any wish to observe their systems of teaching is ever prevented from doing so. Then, if we inquire who are the most eminent teachers—those whose schools have been most famous for their excellence—we shall find that in every case it is they who were most willing that they should be seen at their work by learned and unlearned. Take Pestalozzi, the great German educator, for example. The following extract from his biography by the Prussian Minister of Public Instruction will be sufficient to show what were the views and wishes

of that justly famous teacher in regard to the visits of strangers to schools:

"As many hundred times in the course of the year," says Ramsauer, "as foreigners visited the Pestalozzian Institution, so many hundred times did Pestalozzi allow himself, in his enthusiasm, to be deceived by them. On the arrival of every fresh visitor, he would go to the teachers in whom he placed most confidence, and say to them: This is an important personage, who wants to become acquainted with all we are doing. \* \* Hundreds and hundreds of times there came to the institution, silly, curious and often *totally uneducated persons*, who came because it was the fashion." On their account we usually *had to interrupt the class instruction*, and hold a kind of examination. \* \* I could adduce many such instances. It was nothing rare in summer for strangers to come to the castle four or five times *in the same day*, and for us to have to *interrupt the instruction on their account* two, three or four times."<sup>22</sup>

Pestalozzi did not merely welcome thus all intelligent men who came to see his classes; he periodically issued urgent invitations to all who took an interest in the great cause. The educator who ranks next to Pestalozzi is Johann Bernhard Basedow. The course of the latter in this respect was exactly the same as that of the former. Basedow, like Pestalozzi, was never in better humor than when visitors presented themselves, and wished to hear his classes recite. To one, as well as the other, it was all the same whence the visitors came. The following will serve as a specimen of the general invitations issued by Basedow:

"We promise, under the penalty of contumely, that upon the aforesaid 13th of May, there will be in the Philanthropinum so much worth *seeing, hearing, investigating* and considering by the intelligent guardians of humanity in regard to schools, that it will be worth their while to be sent to us, by order of the German Diet from Copenhagen, St. Petersburg, and the most distant places, etc."<sup>23</sup>

The most eminent English and French educators present similar records; whereas, no educator of eminence belonging to any country would endanger his reputation, even though opposed in feeling to the presence of strangers, by

\* Karl Von Raumer; *Life and Educational System of Pestalozzi*.

†*Philanthropinist Archives*. See also *Life of Basedow*. By Karl von Raumer. Translated by Prof. Tilliard. London.

refusing them admission, knowing that such a refusal would, under the most favorable circumstances, excite suspicion as to whether he ought not, after all, to be most justly ranked among the class who, conscious of their incompetence, conscious of the spuriousness of their pretensions, would submit to any accusations and inferences rather than permit themselves to be detected in their counterfeiting. In a word, the competent, faithful educator is very much like the honest citizen, who, having possessed himself of nothing belonging to his neighbor, has no objection to admit the officer of the law to his premises, though he have no formal search warrant; and the incompetent or pretended educator is equally like the dishonest citizen, who, conscious that he has in his possession something belonging to his neighbor, which he did not honestly come by, has a very decided objection to admit the officer of the law to his premises, even when he has a search warrant, duly attested and authenticated.

Certain interested parties are highly indignant because we are opposed to making all boys' schools "military institutes." They have told us in a thousand ugly forms, within the last three months, that our lack of appreciation of the military element only shows what an execrable taste and judgment we have. It may be that we are entirely wrong. Still we cannot help thinking that in general, military training should be left to the State, especially in a republic.\* When military drill is practised in a school or academy merely as a mode of physical training, and as subordinate to the appropriate means adopted for developing the mind, and storing it with useful general information, we have no objection to it. And so we stated by implication, if not expressly, in the article in our last number, in which we devote some little attention to that subject. Thus, for example, instead of finding any fault of the military drill practised at Riverview Academy, Poughkeepsie, and at Mount Pleasant Academy, Sing Sing, we

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\* Vide Montesquieu, *Grandeur et Decadence des Romains*, c. 11; also, *De l'esprit des Lois* *passim*.

were rather pleased with it. But the reason was, that in either case it was not allowed to interfere in any detrimental way with the proper studies—literary or scientific—of the school. Indeed we found, on the contrary, that at each of these institutions, the military drill was conducted in such a manner as to render it to some extent a means of imparting even classical knowledge.

This may seem self-contradictory, but it is not so. Something we saw at Riverview and Mount Pleasant reminded us quite forcibly of Johann Bernhard Basedow and his famous *Philanthropinum*; but knowing that both Prof. Bisbee and Prof. Allen are as modest as they are thorough and faithful as teachers, we omitted to point out the resemblance in the article alluded to. Now, however, we will take that liberty, even at the risk of being detected by those gentlemen, but confine ourselves to a brief extract from Carl Von Raumer's *Life of Basedow*, already quoted, premising that the narrator in this case is Herr Schammel, himself a distinguished educator and critic; the occasion of the remarks we transcribe, being a visit which he made to the *Philanthropinum*.

"First they played the commander game; altogether, some eight or nine; do you see, Charley, this was the way: First they all stood in a row, like soldiers. Herr Wölke was commander; he *commanded in Latin*, and they were to do everything that he said. For example, when he said *claudite oculos* they all shut their eyes; or *circumspicite*, and they all looked around them; or *imitamini sartorem*, and they all sewed like tailors; or *imitamini sutorem*, and they all drew out waxed-ends, like cobblers. Herr Wölke ordered a thousand queer things."<sup>\*</sup>

The reader may now understand what we meant by saying above that in the two instances mentioned the military drill was made a means of imparting even classical knowledge. But it has been seen in the extract just given, that Her Wölke could be classical even as a tailor, or as a cobbler; and we are assured that he places the three characters in *juxta-position* to show that the "commander game" is no more necessary in a school for the education of boys or young men, than the

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\* *Fritz's Journey to Dessau.* By Herr Schammel.

“tailor game” or the “cobbler game.” Indeed, had it been otherwise the great educator to whom German scholarship owes so much would have violated one of his own fundamental precepts. “The aim of education,” says Basedow, “must be to train a European (*i. e.*, an enlightened, cultivated person), whose life shall be as *harmless as useful*, and as *peaceful as it can be made by education*.<sup>\*</sup> The best French and English authorities are unanimous in giving the same estimate of a true education. Thus, for example, Duclos has no finer or more truthful observation in all his admirable and useful writings than that, since we have all in our hearts the germs of virtues and vices, the best system of education must be that whose tendency is to choke the latter and to develop the former. †

Were it necessary to go farther back, and include both Pagan times and the Dark Ages, we could show that of all the great educators from the time of Anaxagoras, the teacher and friend of Pericles, to the time of Father Staupits, the teacher and friend of Luther, or to that of John Ascham, the teacher of Elizabeth, not excepting Erasmus of Rotterdam, there was not one who was not opposed to the introduction of military training into schools for the young—that is, into those schools to which the youth of the country are sent to be educated for the general duties of life. Even the great Spartan lawgiver made this distinction. The Spartans were successful in their wars as long as military instruction of all kinds was left in the hands of the government. When private individuals were permitted to open “military schools” for the purpose of making money by taking advantage of the military spirit of the people, the military art soon fell into contempt, so that instead of Sparta being made more powerful than ever by dubbing every school a “military school,” that short-sighted, foolish plan really caused her overthrow. But even when

\* *Archives*, p. 16.

† “Nous avons tous dans le cœur des germes de vertus et de vices; il s’agit d’étouffer les uns et de développer les autres.”—Duclos, *Considérations sur les Maurs*, chap. xi.

Sparta was at the zenith of her power as a military state, what was her glory compared to the glory of Athens, which never recognized the term "military" (*στρατιωτις*) as having any proper application to her literary institutions? Is it not true, that the "military" Spartans and their greatest exploits would scarcely have been known in history to-day were it not for the intellectual genius of the non-military Athenians, whose precept on the subject under consideration was that to which Sallust gives such noble utterance both in his "Catalina" and "Jugurtha," showing in one, that physical strength we possess only in common with the lower animals, while the power of the intellect we possess in common with the Gods,\* and showing in the other that the mind is the leader and rector of mankind.† Even in the so-called heroic ages, those who had any pretensions to intellectual culture scorned to give any further encouragement to the art of mutual slaughter among human beings than was necessary to preserve the State from invasion and civil strife. Hence it is that nowhere is Homer more eloquent, or more grand, than he is in the famous passage in the ninth Iliad, which Pope translates thus.

"Cursed be the man, and void of law and right,  
Unworthy property, unworthy light,  
Unfit for public rule, or private care—  
That wretch, that monster, who delights in war."

But let us look, for a moment, nearer to our own time. The great European military nations of modern times have been France, Prussia, and Russia. When have any of these made their boys' schools "military institutes?" Prussia is now regarded as the chief military power of Europe; certainly no other nation surpasses her in the excellence of her military establishment. No armies in the world are more perfectly disciplined than hers. But look at her boys' schools, call them grammar schools, preparatory schools, or what you will, and see how many of them are called

\* *Animi imperi, corporis servitio magis utimur; alterum magis cum dis, alterum cum belluis commune est.* *Cat.*, c. 1.

† *Dux atque imperator vite mortalium animus est.* *Jug.*, c. 1.

“military institutes,” or how many of them make military drill “a prominent feature.” In short, no such burlesques on the military art as we described in our last number; no such as we shall have to allude to in this number, would be allowed by the government of Prussia more than by the government of France or that of England. When, therefore, we cheerfully admitted the excellence of Riverview Academy and Mount Pleasant Academy it was very far from our intention to admit that military drill was entitled to the slightest credit for any part of that excellence. What we did and do think is, that those institutions possess their characteristic merits not on account of, but, in fact, in spite of the military element—because, while the military element is merely used as a means of physical development, the usual branches proper to a respectable academy at the present day are carefully and faithfully taught.

Upon the other hand, we could not help feeling more or less disgusted with such “military” concerns as those of Peekskill, Tarrytown, Yonkers, and Claverack, because at these the military element was regarded so much as the great thing—just what schools were originally designed for!—that it reminded us of the fable of the town in danger of a siege; when, the various persons who had axes to grind being allowed to give their opinions as to the best material for a fortification, on its coming to the turn of the leather-dresser, that thrifty personage gravely said: “Gentlemen, you of course may do as you like, but if you want to fortify the town so that we may all be safe, with our wives and children, as well as our property, *there is nothing like leather.*”

Had there been so large a proportion of the indifferent and bad among the institutions we visited since our last issue, as we had found among those of the Hudson, we could not have proceeded thus far in the present article without having made criticisms. It affords us sincere pleasure to say that such has not been the case. At the same time, we would not seem for a moment to do injustice to the noble Hudson; for none are more willing than we to admit that it has insti-

tutions on its banks which are worthy of it in depth and breadth, and in invigorating, purifying qualities. In proof of this it is almost sufficient to mention Manhattan and Poughkeepsie, Sing Sing and Fort Edward; for these few present as good a specimen of a College, as good a specimen of an Academy, and as good a specimen of an Institute as we know in this country.

We are here reminded that many friends of education whom we have never seen, while warmly thanking us for our criticisms on some of the institutions on the Hudson, have asked us why we have passed over the Catholic female institutions of the Hudson. Some Protestants who have had their daughters at the Sacred Heart and Mount St. Vincent have written to us rather feelingly on this subject, saying that, although the two pious but thrifty institutions mentioned may not have advertised the salt water of the Hudson, they possess several features in common with the great Tappan-Zee seat of learning, if not still uglier features. To this we can only reply, that we have not "passed over" those institutions through fear either of Jesuits or politicians. And let those who doubt the fact turn to an article of ours entitled "New Catechism for Young Ladies—Gods and Goddesses."\* This, we think, will show how much foundation there is for the insinuation that we are "frightened by a cloak of sanctity;" and if it be not sufficient we can refer the curious to certain other criticisms in other articles and numbers. But having so lately fully described the sort of pabulum furnished at the Sacred Heart and St. Vincent, we thought it would hardly be necessary to do so again for some time. This, and this only, was our motive in omitting even to mention either in the paper alluded to.

Our first care in April was to visit such of the educational institutions of New Jersey as we found willing to permit us. There was not one whose principal or president had not read our paper on the Schools of the Hudson, yet in not a single

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\* N. Q. R. for Sept., 1872, No. L.

instance, so far as we proceeded, was any objection made to our seeing the classes at their recitations. It would naturally be expected, then, that the teachers of New Jersey perform honest, faithful work; and such, in general, is really the fact. There are, indeed, some queer schools in New Jersey—some that are nearly as amusing in the immense disproportion between their pretensions and their performances as any we had hitherto seen. But the number is very small; certainly not more than one out of ten. Nor is it Jersey, but New York, that is to blame for these. This may seem a paradox at first sight, but one remark will render it sufficiently intelligible. Many wonder what becomes of those New York "educators" who, being found incompetent to teach in our common schools, in spite of their political friends—sometimes by reason of their ignorance of the grammar of their native tongue—are obliged to withdraw. We did not know ourselves until lately that quite a considerable proportion of this rejected class open institutions in the country, which they decorate with all sorts of pompous names, and whence they issue prospectuses assuring the soft-headed class always ready to believe such things, that no institutions anywhere approach theirs in excellence. We have met one or two of this interesting species in New Jersey, to which we may refer more particularly before we close; but, with these exceptions, there are none of those we had time to visit which do not justly deserve to be ranked as they claim themselves. We are quite aware that this is high praise, but were we not as willing to commend where commendation is merited as we are to censure where censure is merited, we should have no just claim to the character of a critic.

The first institution we visited was Bordentown Female College, whose twenty-first Annual Catalogue is now before us. We had never seen this before, nor had we had any personal acquaintance with Rev. Dr. Brakeley, its president. We had, indeed, heard of both, and the reports we had received from time to time were always favorable. We found the doctor at his post. There were none of our criticisms or

educational institutions, male or female, which he had not seen ; but although he has spent some forty years in the class-room—grown gray in teaching—he had not the slightest hesitancy to show us how he performed his work, and to point out to us some of its fruits.

The College buildings are in the most attractive suburb of Bordentown, situated on the bank of the Delaware, of which they command an extensive view. There are also seen from the windows—besides the grounds of the late Joseph Bonaparte, in the immediate vicinity, and now become somewhat classic—Penn's Manor, the city of Trenton, and a large extent of country on both sides of the river, which, while beautifully fringing that fine sheet of water near the town, forms quite a series of agreeable landscapes. The College grounds proper are abundantly spacious, and the tall shade trees and light shrubbery are so gracefully blended in their effect as to remind the traveller in Europe of some of those garden deer parks in which the children of the lordly owner may disport themselves among the fawns, with as little fear of being disturbed, or even gazed at by rude eyes, as when they are in their father's drawing-room. The buildings are well calculated for their purpose. The lecture-halls are large and well fitted up ; the principal one is so situated that the students can see from their desks the bright, lively ripple of the Delaware.

All the class-rooms are well ventilated, comfortable and cheerful. In every part of the buildings there is an abundant supply of gas and hydrant water. But what pleased us most among the various advantages by which the students are surrounded at this institution, and by which they are gradually led to regard study as attractive, rather than irksome, are the various collections for illustrating mineralogy, geology, botany, entomology, etc. We were also glad to find the college in possession of an extensive variety of apparatus, and good instruments for illustrating natural philosophy, chemistry and astronomy, including a refracting telescope, which may well excite the envy of many a pretentious male college.

It is the teaching, however, which determines the character of the college or school; and in the present case we found it at once a good test and capable of standing the severest test we could apply to it. Perhaps we cannot give most of our readers a more correct idea of the high standard of education at Bordentown Female College, in the brief space at our disposal here, than by remarking that while Dr. Brakeley conducted us from one class-room to another, the male educators of young ladies, whom he recalled to our mind most vividly, were the accomplished heads of the Gannett Female Institute, Boston, and of the Poughkeepsie Female Academy, respectively. Two of the chairs at Bordentown are filled with distinguished ability by Rev. J. D. Sooy, A.M., professor of Ancient Languages, and Dr. Ebball, lecturer on Natural Science. Of the female instructors we take the liberty of mentioning the names of Miss Sue White, preceptress and teacher of history and geography; Madame Holbrook, teacher of French and music, and Miss Agnes Walker, teacher of English branches, as having impressed us highly by their qualifications and abilities as instructors. But we should be wanting in taste, and in appreciation of the beautiful did we omit to say how much sincere pleasure it afforded us to visit the department of drawing and painting, under the direction of M. Alphonse T. Poichet, whose class is one of the largest and best instructed it has been our privilege to meet, busy together at their easels, in all our excursions.

It is not generally known beyond the confines of New Jersey that in the small, but pleasant and highly salubrious, village of Pennington are two educational institutions of considerable magnitude, each performing an amount of good annually, whose influence is felt throughout the State. One is the Pennington Seminary and Female Collegiate Institute; the other the Pennington Institute. In each, both sexes are educated in the same classes, and, so far as we could learn from the inhabitants of Pennington and the adjacent towns, it is universally admitted that no bad consequences have resulted from the system. We have visited both schools, and nothing

was concealed from us at either which we wished to see, or concerning which we desired to obtain information. We have spent hours in the class-rooms of each, being made cordially welcome by principals and professors. On the present occasion, however, we can only give our impressions of one, but we have accurate notes of what we saw and heard at the other. These we shall carefully preserve for use in our next number; and whatever additional, well-authenticated information we may obtain in the meantime, we shall not fail to embody in our estimate of the Institute as a whole, cautiously allowing it to modify our present views in one way or the other, according to its importance. Suffice it to say now, that Prof. Lasher impressed us as one having both the wish and the ability to perform his work faithfully.

The passer-by, who knew nothing of Pennington Seminary, and, therefore, could judge only by its large buildings and extensive grounds, would be much more likely to regard it as a college than as a preparatory school; nor would he readily discover his mistake if he entered the institution and were permitted to visit the class-rooms. And the more thoroughly he might be acquainted with the general run of our numerous colleges, the more difficult it would be for him to learn from what he saw and heard, that, after all, he was not in a college; but if a tolerably good judge, one disposed to give honest, unpretending merit its due, he would not hesitate to say at the close that, if it be not a college, it is really better than many colleges that make high pretensions. At all events, these, with but slight modification, were the thoughts that occurred to us during our visit of several hours to Pennington Seminary.

Prof. J. A. Dilks, the principal, is quite a young educator to have charge of so large an establishment, being apparently not more than about thirty, but he has the good sense and understanding, as well as the culture, of a man of fifty. Another good reason for his being at the head of the Seminary is presented by the fact that he may be regarded, himself, as its model alumnus. For many years it had no better student,

and finally he withdrew from it for a while only to enter an advanced class, and graduate in one of our best colleges. Men of this stamp are the best heads for educational institutions. There is no danger that such will be afraid to have their work seen, and judged by its fruits. We were present at the recitations of half a dozen classes in as many different studies, including languages, ancient and modern, the sciences usually studied at such institutions, and the English branches; we witnessed, in turn, the instructions of male and female professors; and we can truly say that, in a single instance, we did not see or hear anything which it would not be both hypercritical and ungenerous to criticise. The school which Pennington Seminary chiefly resembles in its most characteristic features is Fort Edward Institute. Those who know the latter will understand that this is a high compliment to the New Jersey school; but it is not more than it eminently deserves. Nor do we think the veteran of Fort Edward would deem it at all derogatory to him—if acquainted with Pennington Seminary—to have Professor Dilks compared to him as an educator, making all due allowance for the difference in experience and age. It affords us unfeigned pleasure, therefore, to extract from the thirty-second annual catalogue of the Seminary (that for the year ending July 10, 1873) the following passage :

“ We enter upon the present academic year under new and highly favorable auspices, having railroad facilities direct to Pennington. The Seminary buildings have been refitted and refurnished throughout, including carpet through the halls and in the rooms. These improvements have given to the Seminary a neat and home-like appearance, rarely to be found in boarding schools. We have selected the Faculty with unusual care, and we think they possess more than ordinary adaptation to the different departments of instruction. They are teachers of thorough culture and long experience; some of them, indeed, have attained to eminence in their respective departments. We are confident that we deserve the public patronage, and are equally confident that, if the public will take pains to ascertain our merits, they will give us their patronage.”

In this there is no bombast, no charlatanism, but a true

and sensible statement of facts. We make this remark, because, in nine cases out of ten, we find that the catalogues of those that *do* least of any value, or do most mischief, are those that *promise* all sorts of impossible things. This, for example, is but too true of an institution called Morris Female Institute; and, however much the ill-natured reader may doubt the fact—supposing that it rather amuses than grieves us to find people making fools of themselves and others—we are really sorry in the present case.

If we are not much mistaken, Prof. Charles G. Hazeltine, A.M., is the Mr. Hazeltine who, as a teacher in one of the New York common schools, used to elicit the jeers and sarcasms of the New York Tribune some seventeen years ago by his bad grammar. If it be the same Mr. Hazeltine that has become head of a great “Institute,” unhappily, his grammar is as bad to-day as it was so long ago; at least, if it was worse then, when every corner grocer alderman was school superintendent, than it is now, it must, indeed, have been execrable; and still more execrable must have been his taste if it can be said that time and teaching young ladies for so long a series of years have made the slightest improvement in it.

We have visited the Morris Female Institute, and heard some of its recitations, but we decline to avail ourselves of the information thus obtained. It will be quite sufficient to transcribe a few passages from the catalogue, and make such remarks as they naturally suggest. Every thing here is in the superlative degree. The finely-tinted *brochure* opens thus:

“The distinctive character of this institution *consists in the high degree to which* have been *combined superior* educational advantages, with the choicest home influences, and home accommodations.”—(p. 11.)

It is needless to make any remark either on the syntax or the common sense of this. To point out “the high degree to which,” etc., is quite enough. Then follow, in large capitals, “Educational Advantages.” What these are we are informed thus: “*First of all, only* the most competent teachers are employed in *all* the departments.” Teachers who are not capable of making a sensation at once by their superior learn-

ing and accomplishments will please not offer their services there. The next sentence runs as follows: "The principal, besides superintending *all* the departments of the school, gives a large share of his time to the instruction of classes, *and the benefit of more than twenty-five years experience in his profession.*"

We italicise the last clause in order to show how the grammar runs, or rather how it trips at every turn. What the thing means, according to the principles of the English tongue, is that Prof. Hazeltine gives a large share of his time to the instruction of classes, *and to the benefit of* more than twenty-five years," etc. The vice-principal is then described as nearly equal in sublime perfection to the principal. The former being a lady, we will make no comment in regard to her; it must be punishment enough for her to bear so clumsy a load of twaddle. But let our Priscian continue: "The mode of instruction is designed to be *thorough and effective in the highest degree.*" To be "thorough and effective" in any other degree than the highest would, of course, never do at Morristown. Our peerless educator has a great fondness for such fine phrases as "first of all," etc. "Pupils," he says, in the next sentence, "are taught, *first of all*, how to study," etc. Again:

"The course of study embraces *all* the branches of a *thorough English education, combined with the polite accomplishments, which, in their combination, give strength and dignity,*" etc.

It seems it is "the polite accomplishments" which, when combined after a certain fashion—by means of an amalgam, perhaps—gives strength, dignity, etc. Fond mothers need not fear, however, that their daughters will have to break their hearts in order to secure this wonderful "combination" of accomplishments. No; happily there is still balm in Gilead, as the following highly sagacious and humane assurance clearly shows: "A multiplicity of studies at one time, more than can possibly be studied with any profit, is not encouraged nor allowed." We confess it somewhat puzzles us to form a definite idea of the number of studies which should be regarded

as a multiplicity ; but probably the young ladies' mothers are better versed in that sort of ciphering than we can pretend to be. Be this as it may, it is consoling to know that what is *impossible* will not be *allowed*! Thus, for example, the quadrature of the circle is said to be impossible ; therefore it will not be allowed at the Morris Female Institute.

But, after all, the most important "feature" of the institution is its strongly impregnated aristocratic atmosphere. The very essence of "style" is to be found there, and it seems there only. The *ton* of the professor's family is a model of all that is grand and elegant. What a comfort it is to know that, for a certain paltry amount of money, all who come wearing female garments of a certain cut are admitted to inhale this enchanted atmosphere! As this may seem one of those stories "too good to be true," we quote from the head master :

"They are received into his family on terms of perfect *social* equality, sitting at the same table, and worshipping at the same family altar. Frequent opportunities are given for *social* intercourse, regulated, however, by the usages of refined society. With teachers of high *social* cultivation, and pupils coming from families who are accustomed to the refinements of *social* life, it is evident that a family thus organized *must* afford excellent opportunities for *social* improvement. Add to these the perfect order and system of a boarding school, its freedom from *various* interruptions, and the *minute attention* which is given to *all* the wants of the pupil by *conscientious teachers*—circumstances *indispensable* to her progress, but which *very few private families and large institutions* are able wholly to provide—and it is obvious that such a school *must* afford the *highest facilities* for general improvement."—(pp. 12, 13.)

In about half of this brief passage the handsome word *social* occurs five times! What an inestimable privilege the young ladies entering that more than double-refined family have! This "minute attention" to *all* their wants "by conscientious teachers" evidently cannot be valued too highly, although but one of the numerous agencies used in Mr. Hazzeltine's wonderful process of sublimation, and yet, some how or other, no female students we have seen in a long time recalled to our mind so forcibly the line of Virgil :

Multa movens animo *Nymphas venerabar agrestes*,\* etc.

\* *Æ.* iii., 34.

Of course no such pretensions are made either by Bordentown Female College or Pennington Seminary. And whatever are the pretensions of the two latter, they are put forward in modest, sensible, grammatical language; and, what is still more, they are fully borne out by the work done. There is an institution, however, which the Morris Female Institute resembles in all its characteristic features—namely, the Rockland Female Institute. We do not know whether the former changes its name in summer, like the latter, although we are quite aware that one as well as the other takes in as many summer boarders as it can. This, however, we should not blame either head master for, if he did his work as a teacher faithfully, and gave the young boarders, as well as the old, good, wholesome food. As it is, we think that *Plasma-Oikia* is quite as appropriate a name for the one as Tappan-Zee is for the other; nor would we urge that there was any violation of the fitness of things if both institutions adopted the former appellation, and had it duly inscribed or printed in Greek letters on their streaming banners.

We do not wish the least ill, however, to either house; all we ask is that they improve their ways, and be a little more modest, more truthful, and more grammatical in their pretensions. But whether we regard this as hopeless or not, it affords us sincere pleasure to proceed from Morristown, N. J., to Wilmington, Del. In the latter city is a quiet, modest institution, called the Wesleyan Female College, which is ably and judiciously managed by Rev. John Wilson, A.M. Had we seen no other part of this gentleman's educational work than his Catalogue, it would at least have satisfied us that he possesses culture and good sense. It could be defective enough, we are aware, without containing any such bombastic twaddle as that last quoted. But let the reader compare the following extract from Prof. Wilson's catalogue with that we have extracted from Prof. Hazletine's catalogue on the same subject:

"The *advantages* to be derived from school are not merely the knowledge gained, but the acquisition of proper mental habits, the

development and discipline of the intellectual faculties, and the formation of a character that will fit the pupil for duty and happiness in life. To secure these ends, labor alone, without order and good government, is unavailing. Hence, a wholesome discipline is always maintained. Firmness, tempered with kindness and forbearance, is its leading characteristic, yet care is taken to develop the power of self-government, and not to interfere, unnecessarily, with the buoyancy of youth. To do right because it is right, not merely because it is required, is constantly inculcated; and results in the development of womanly character and an attachment to teachers and school. No requirements are made but those found in well-regulated families; while the intercourse between teachers and pupils is such as to ensure the confidence necessary to the intellectual and moral progress of the pupils."—p. 20.

We quote from catalogues thus the same as we quote from books, in order to enable our readers to judge for themselves whether our estimates of them are right or wrong. Should there be those among our readers who think that one may be a good instructor of students—nay, capable of instructing teachers—while it is evident he sadly needs instruction himself, even in the most elementary branches, such will please to consider our remarks as not addressed to them. It may be interesting to those who read Scribner's Monthly to know that the institution described in chapter XV. of "Katherine Earle," as La Fayette College, in the April number of that journal, is no other than that whose catalogue lies before us. As the authoress is a graduate of the college, one who had ample opportunities to form a correct estimate of the institution, and is abundantly competent to do so, we will extract a brief passage or two:

"President Humphrey was a northern man, a clergyman who had been for years a missionary in India—a mountain of a man physically, about whose summit, where the snow was beginning to fall softly, the sun nevertheless always shone. Keen, watchful, sarcastic at times, he yet bore an air of genial ease approaching indolence—to one who could forget his peculiar, restless dark eyes. He held the school in his great hand, and moulded it to his will, not by the pressure of a finger even, but through the belief unconsciously working in the minds of his subjects that within him was a power never exercised, because the present occasion was always too insignificant, but which was mighty and irresistible."

The best and most complimentary part of this description applies to the gentleman now in charge of the college. But we snatch another fragment:

"The senior among the professors, by reason of years, long residence, and his position as instructor in the dead languages, was Professor Paine. He, too, was a retired clergyman, but of another mould and stamp. He was timid and precise in manner, thin and brown of appearance, dressed invariably with scrupulous neatness in ministerial black, and was *remarkable* mentally for *his clear convictions of duty*, and his *knowledge of Latin and Greek*, as well as for his quiet persistency in maintaining his position in regard to either."

It is true that the part of this we have italicised is as characteristic of President Wilson as any part of the former extract. At all events, we can truly say that we have seldom spent two or three hours more agreeably than those so politely and kindly occupied by the Rev. Mr. Wilson, in conducting us from one class-room to another, until we had become quite familiar with his whole system—a system which compares favorably with that of any of the best similar northern institutions it has been our privilege to see in operation.

We can devote space in this article only to one other female institution which we have recently visited—the Gannett Institute, Boston. Fortunately, it is not necessary for us to give any description of this here. Our readers have our impressions of it in full, in our number for June, 1873; but in April last we had the good fortune to be present by invitation, at the Institute, while the accomplished principal delivered two lectures, which pleased us so much that we requested permission to take an extract from each. Although the present paper has already transcended the bounds we had prescribed for it, we make room with much pleasure for a brief extract from each of these lectures, only regretting that it is not in our power to present sufficient to do justice to the author. In impressing on his students the importance of carefully studying great standard authors, in turn, rather than study a little of one and a little of another alternately, Prof. Gannett proceeds to give a fine analysis of the Homeric poems. The following fragment, snatched almost at random,

can give but a faint idea of the value of the lecture as a whole :

" But in accounting for the charm of the *Iliad* and the *Odyssey*, we must note, above all, the argument, the plot, the great epic idea, the characters, and especially that grand feature, the character of Achilles. Its conception is the highest effort of the poet's genius, and on its delineation the richest resources of his art are concentrated.

" Nor must we overlook the fact that the men and women of these books are exhibited as real personages, although cast in a heroic mould, that they move, look, speak and act as they would in real life; the poet has completely identified himself with them, having mastered the springs of their spiritual mechanism.

" The episode of the shield of Achilles has held the classical student with more than a poetic interest.

" Were it relevant to our object, we should be glad to speak of the Homeric literature as the source of all our classical knowledge, and of the great loss to culture, should we turn away from those models which we have received from the Greeks alone.

" We would not exalt the aesthetic above the intellectual and the moral, but, tracing the stream of civilization to the Homeric period, we find that our own best works have upon them the impress of that gigantic mind which moulded and formed the Greek nation.

" While we cannot go back to the Pagan world for the substance of our literature, we must even go back there for the forms of beauty, divested of which the highest truths would be comparatively powerless.

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" Thus viewed, these poems are like a noble cathedral, whose every part contributes to the perfection of the whole, and pillars, arches, statues, bas reliefs, carving, tracery, turrets, and pinnacles, harmonize with the one purpose to lift the beholder to a conception of the invisible and the infinite."

The second lecture has for its subject the culture which is most appropriate for woman. This affords the professor an opportunity of giving his views, as it were, parenthetically, on a subject which fortunately is not quite so exciting now as it was some time since.

We cheerfully make room for the following, only remarking that our readers will see that the views of Mr. Gannett are in complete accordance with those which we have been advocating ourselves for fifteen years past in these pages :

" III. There is implied in this culture a love for home.

" In blessing and adorning the home—in filling it with light and

sweetness—in making it a seminary indeed—a garden in which may be found the most beautiful plants, the noblest trees and flowers—flowers whose fragrance shall savor of Paradise—in such service you will fulfil the highest and sublimest of earthly callings. And here you will have use for the choicest fruits of the severest mental discipline and the broadest culture which you may have attained.

"To what are our greatest men and women—the world's benefactors—so much indebted as to their mothers' and sisters' influence upon their whole nature during the earliest period of their existence? Woe! woe!! to humanity when woman shall delight in any music so much as in the prattle of childhood, or when she shall exalt any employment above the care and Christian nurture of the babe; and, although a mother's or a sister's love and tenderness may not be subjected to a material analysis, we may clearly perceive in it the elements of light and heat which constitute the forces that are vital to the highest life and advancement of our race—forces which are more potent than the eloquence of the pulpit or the forum. In opposition to the lessons of physiology, psychology, experience, and common sense, I shall never seek to vindicate for man or woman claims which God has not sanctioned.

"But, young ladies, you will allow me to give you counsel. Each morning of your future lives, kneel before your Maker and acknowledge Him to be the Lord of heaven and earth, and thank Him sincerely and heartily that he has made you a woman. And that you are a woman, and not a man, settles it forever in your minds that you have some duties to render which belong to you exclusively as women."

Brief as these extracts are, they are sufficient to explain how it is that the author of the lectures in which they occur, instead of being afraid to allow even those supposed to be most prone to criticise to hear his recitations, invites and strongly urges them, from time to time, to do so. But a still more satisfactory explanation, if possible, would be found in his Catalogue, especially if it were compared with that of the Plasma Oikia or the Tappan-Zee House.

During our recent excursions we had time to visit only two Pennsylvania institutions. These we merely called at on our way between New Jersey and Delaware. It is but fair to say that no Pennsylvania institution has refused to allow us to see its classes since our somewhat memorable exposé of the Provost Stillé affair. The case of this great educator has had a most potent effect in this respect, for we have now on file at least a dozen invitations from colleges,

academies and seminaries in all parts of that great State. We appreciate the courtesies of all, and shall not fail to avail ourselves of them as soon as possible; and we trust we need hardly say that we shall not be the less willing to do them justice on account of their belonging to a state in which it has been our pleasure, for many years, to number some of our best, most intelligent and most honorable friends.

The two institutions which we lately visited are the Pennsylvania Military Academy, at Chester, and the Rugby Academy at Philadelphia. It is true that we had formerly visited La Salle College and the Polytechnic College in the Quaker City, been made welcome at each, and found each performing its work in a manner fully commensurate with its promises and pretensions. Indeed, nowhere have we visited a college, academy or high-school, conducted by the Christian Brothers, which we did not find honest and faithful—fully equal to its claims; and we should discard our Protestantism for ever if it were a thing to prevent us from giving a fair and just report of the useful and beneficent work of those who are not Protestants. But fortunately, whatever may be the faults of Protestantism, this paltry sort of intolerance or bigotry is not one of them; on the contrary, were it to pass out of the world to-morrow—of which, however, there is no danger—those most opposed to it, if men of intelligence and candor, would concede to it the proud and noble distinction, that it has ever been in favor of the fullest development of the human mind.

We must indulge in no more digressions in this paper. Nor can we devote much space or time to the Pennsylvania Military Academy; but we have careful notes of what we saw and heard there, which will be as good three or six months hence as they are now. There is no reason why we should have any other feeling toward Col. Hyatt, the head of the Academy, than one of kindness and good-will; and we really have not. It is not because the colonel is in the least blood-thirsty that he styles his school “The Pennsylvania Military Academy.” His good-natured, jolly face, his ponderous, alderman-like form, and his genial though somewhat

flurried manners, would fully acquit him before any honest jury of all love for human carnage. Nothing of that kind, we can assure our readers ! We think we do not praise him at all unduly, when we venture to say that, if it became fashionable and profitable to-morrow to introduce certain ladies' wares into boys' schools, the colonel would not hesitate to substitute for the present legend on his banner, "The Pennsylvania Hoop-skirt and Artificial Bosom Collegiate Seminary." And, what is more, we honestly think that, in the event of such a change taking place—by no means so radical a one as might be supposed—"the accessories"—that is, the additional studies which are said to prepare the "cadets" for Provost Still's class in the University of Pennsylvania—would scarcely be of any lower grade than they are at present. We confess that, in approaching the grand entrance to the institution, we could not help asking ourselves, whether the empty, dilapidated fountain in front, with its Dutch cupid standing uneasily on a clumsy, rusty iron bar, could be regarded as emblematic of how things were done inside; for the grotesque figure alluded to seemed to us as if it would say to the colonel:

"*Abi; stultus, post tempus venis.*"\*

As to what we saw and heard in the class-rooms, probably the less said about it the better. Suffice it to remark that what it reminded us of most forcibly was the following observation, once made by an eminent educator under somewhat similar circumstances : "There are judicious parents, and silly ones ; the judicious ones say the mother bore the child ; the silly ones that the stork brought it."

We have listened to the recitations at Rugby Academy, Philadelphia, for hours, in compliance with the wish of its principal, Prof. Edw. Clarence Smith, A.M. So striking is the contrast between this and the Pennsylvania Military Academy, that we cheerfully admit it is worthy of bearing the name of one of the oldest and most famous classical schools in England. We do not mean that the Pennsylvania Rugby is equal

\* *Plautus, Capt. iv. 2, 90.*

to the English Rugby, although the former makes as near an approach to the latter as the American Cambridge does to the English Cambridge, which is not a close approach, but a respectable, honorable approach. In other words, Harvard College is one of our very best institutions, and has a high standard of education ; but it would be only a satire on it to say, by way of praising it, that it is equal to either Cambridge or Oxford, for any competent judge at home or abroad would laugh at any such pretension. It is sufficient as a *raison d'être* for the Philadelphia Rugby Academy if it compares favorably with the best academies, seminaries and institutes of Pennsylvania ; and the simple truth is, that we do not know one in that large, populous and wealthy state that equals it in thoroughness and efficiency.

The principal is a graduate of one of the leading New England colleges ; his culture is of the best Massachusetts type ; and we believe his chief assistant has received his collegiate training in the same atmosphere. Perhaps this will account for his courtesy to us, and for his confiding in us so far as not to be afraid that we would do injustice to his classes, or to his system of teaching, although whatever little education we may be said to have, we have received no part of it in any New England institution, nor were we born or brought up nearer to that favored region than thousands of miles. But it is the old story of Socrates, who would have every member of the Republic of Letters, not a citizen of any particular country, but a citizen of the world—the story so admirably compressed into one line by Virgil :

Tros Tyriusque mihi nullo descrimine agetur.

This is the principle upon which we have always been treated by the scholars and thinkers of New England, whether we met them at home or abroad. We have, however, another reason for transcribing the above line, namely, that it occurred in one of the recitations we heard at Rugby Academy, and led to an interesting interchange of views on the subject of translating Virgil as compared to Horace and Juvenal. But

it was not alone the Mantuan bard we heard well rendered at Rugby, but also Cæsar, Cicero and Sallust. The principal is himself at once a Roman and a Grecian, and, contrary to what most people think at the present day, he is not the less accomplished as a teacher of the mathematics, nor does he give the mathematics less prominence in his school on account of his familiarity with, and love for, the classic languages.

The scene changes now rather abruptly from Pennsylvania to Connecticut. Nowhere else in Europe or America have we found such a remarkable contrast between institutions purporting to be nearly of the same grade as in the latter state. In the quiet, thrifty town of Stamford the "Military" burlesque attains its culminating point. We wish we had only space and time to illustrate this curious phenomenon; but, alas! we have neither one nor the other, although the bare facts, without a word of comment, would form a picture sufficiently ludicrous. Many of our readers will doubtless learn now, for the first time, that Stamford may either rejoice or mourn, as she may deem most suitable, that she has two great military institutions, namely, the "Stamford Military Institute" and the "Betts Military Academy;" but as the twain are as much alike as two heads of cabbage growing in the same garden, we may devote the little time and space we have now left for that sort of thing to one. It is not hard to choose in such a case, and therefore we do not hesitate to take up the Stamford Military Institute.

For some two years we had been in the habit of receiving curious letters in regard to this establishment. Many a time we had been assured that a visit to it would amply repay ourselves and our readers, in fun, if in nothing better. Finally, very soon after we issued our last number, we took our seat, one fine morning, on the New Haven train, and in due time we arrived at Stamford. Three or four colloquies ensued, of which the following may be regarded as faithful specimens: "Sir, will you be good enough to direct me to the Stamford Military Institute?" The gentleman paused, looked a little

puzzled, and scratched his head. "I would do so with pleasure, but I have lived here for fifteen years, and must confess I never heard before that we had such an institution. Can you direct the gentleman, Mr. M——?" Mr. M. was scarcely less puzzled than his interlocutor, but after looking at the ground for a moment or two, and then at the top of the tallest building in the vicinity, he suddenly exclaimed, with a laugh, "Why, he means Wilcox's school! Is that the name, sir?" "Thank you. I confess I cannot say as to the name; I am looking for a good school." "But must it be a military school?" Before we have time to answer a third gentleman remarks, "We are fortunate enough here in regard to female schools, but whenever I am asked for a good boys' school—that is, first-class—I have to direct the inquirer to Norwalk. I don't know Mr. Selleck from Adam, but I am assured that his is the best school in Connecticut." "Why," interposed Dr. G——, with a sarcastic smile, "do you forget our Dotheboys Hall? Have we not a Mr. Wackford Squeers amongst us?" "Yes," says Mr. M., in the same vein, "but his patrons are not here. It is not we that support or encourage him. All that is done by New Yorkers, who, having much more money than brains, think that the *summum bonum* in the way of education for their sons is to wear a suit of gray and brass buttons!"

All this, we are aware, does not show that we made much progress in our researches, but such was the fact. Finally we visited the book-stores and post-office, but at neither could any one tell us anything definite about the great military institutions. However, just as we were leaving the post-office, a young gentleman there said, pointing to Governor Minor, who was just crossing the street, "That's just the man you want to see; he can tell you all about it." We proceed accordingly. "I beg your pardon, Governor; I come from New York, and am inquiring for a good school; will you be kind enough to direct me?" "With pleasure. We have some good female schools here. Miss Aiken's I think highly of; my own daughter is a boarder there. Then our common schools are

very good for boys." "But, Governor, what of the Stamford Military Institute?" "Oh, yes, yes. You are right; the Military Institute is very fine, indeed—very fine!" We understood this "very fine" perfectly, thanked the Governor for his courtesy, apologised for interrupting him, and passed on.

But the most humorous estimate of all we received from a lady, who is herself a teacher of young ladies. We begged leave to inquire of her, as we did of others, if she would be so obliging as to direct us to a good school for boys. "Certainly," said she, "there is an excellent school—at Norwalk." "Don't they teach the cadets well at the Stamford Military Institute?" "Oh, yes—hem—they teach them after a fashion. Some, however, complain bitterly of them; others laugh at them heartily. For my own part, I think them very harmless people. They keep the boys out of harm's way, in the back rooms or back yard. They teach them to walk a great deal, sometimes with guns or large clubs, sometimes without guns or clubs. Indeed, this seems to be their chief work from morning till night, so that, were it not for a certain cracked kettle-drum and a squeaking fife, that have become famous, or rather infamous, over the neighborhood, the wonder would be how about twenty-five New York boys—cadets, I mean!—could be kept so quiet." "They prepare for college there, do they not?" "Of course they do; but how, or when, God only knows—I don't! As I intimated a while ago, those who are the best judges of such things send their sons to Norwalk or New Haven, but generally to Mr. Selleck's School. This is true, for instance, of Mr. Lockwood, Mr. Williams, Mr. Holly, and Mr. Waring. In short, if there be too much marching and counter-marching in Stamford, don't blame 'the land of steady habits' for it, but the shoddy tribe of New York City. As I must tell the truth, our sensible people here despise such humbug."

At this stage of our researches two things seemed worse than doubtful—that is, whether it was worth while to visit the great Military Institute at all; and whether, if we did, we should have any chance of admission. As we had so often

promised to go, however, we resolved to make the experiment. We find the "buildings" of the "Institute" to consist of a very ordinary two-story country house, the "grounds," so far as we could see, being rather limited even for so small a private residence. After a little hesitaney we ventured to pull the bell; in due time a cadet opened the door; we inquired for the head master, and we were directed to the parlor. We had been here but a few minutes when another cadet came to ask our name. Very soon we heard considerable bustle and some loud talk, as if something like a row had occurred in the great lecture room, or parade ground. About five minutes later "W. C. Wilcox, A.M., and Capt. W. A. Flint, principals," entered the room with a slow, measured pace, and as close to each other as if they were tied together like the Siamese twins. In the same deliberate, awfully grave manner they sat down beside each other, right opposite to the seat we occupied, but as far off as the limited extent of the apartment would admit. We did our best to maintain our gravity, for, in spite of the ominous looks of things, the scene seemed to us irresistibly ludicrous. For a minute or two the head-master seemed ready to burst like the frog in the fable. At last he commenced to question and cross-question us in a tone and manner such as one might expect who had attempted, only a few nights previously, to take the Military Institute by storm, for the purpose of robbing and plundering it—his first question being, were we the author of the paper on the Schools of the Hudson? The unhappy man got into a perfect rage, although we did all in our power to reassure him, telling him to be of good cheer, that we would hear no recitations against his will. It is but justice to Captain Flint to say that he did not utter a word all the time, or behave himself in any way unbecoming a gentleman; but if we can pretend to have any knowledge of physiognomy, he was as heartily ashamed of his colleague as ever poor Nicholas Nickleby was of Wackford Squeers. Be this as it may, we think the worthy head-master of Stamford Military Institute did not cease to scold us, fishwoman-like, until we were at least half a mile off!

We were curious to know whether our appearance would be equally terrifying to Miss Aiken, head of Gothic Hall School, already referred to. We found that Miss Aiken had carefully read every line of our criticisms on the Institutes of the Hudson, but we also found that she was not a whit the less willing on this account to let us hear any of her recitations that we had the least desire to hear; or the less disposed to treat us with the utmost courtesy. A similar feeling prompted us to visit Miss Nelson's school, at Bridgeport, known as Golden Hill Seminary. Miss Nelson, too, was entirely familiar with our criticisms. The result, however, was just the same as in Miss Aiken's case. Each lady introduced us to all her principal classes, Miss Nelson going so far in doing us honor as kindly and courteously to get up quite a handsome concert, both vocal and instrumental, for our entertainment. Such was our experience in visiting the schools of Connecticut, before it was our privilege to see that of the Rev. Mr. Selleck, at Norwalk. As for Yale College, that we had visited again and again years previously, having done so not only with the permission, but on the invitation of President Woolsey. Then, so far as we are concerned, the state of the case is that no educational institution, of any grade, in all New England, has ever made the slightest objection to our visiting it, with the sole exception of the Stamford Military Institute; on the contrary, there is not one of the many New England schools we have visited these twenty years past, at which we have not been made welcome, and courteously treated. But, as we have already intimated, this is in no other sense a New England school than that the "Institute" is situated there, just the same as Squeers' "Academy" is, or at least was, situated in Yorkshire.

We have, however, no quarrel with Mr. Wilcox. His conduct has not in the slightest degree disturbed our equanimity. If, personally, he has excited any emotion in us, it is really one of pity, not of anger—pity that he could not affect a little common sense for decency's sake, though he have it not. Doubtless he will think it strange that it was in vain he so

churlishly refused us for a copy of his Catalogue ; still stranger will it seem that it was in vain he tried to conceal, from the National Quarterly, his peculiar sort of educational work, for just one week after we called at the "Institute" a graduate of Yale entered as our confidential correspondent. Of course, he did not represent himself as being connected with any periodical—he entered only as one who would probably become a patron of the establishment, for he affected a very great love for brass buttons, brimstone, etc. We wish we could make room for his account of his experience in this matter ; but it merely corroborates what so many had assured us, and confirms our own estimate of the head-master from what we saw of him. We cannot resist, however, giving a brief extract or two from the Catalogue, a copy of which has cost us more than the price of Bacon's "Novum Organum." Its style is exactly like that of Morris Female Seminary. First, we have a sort of autobiography—then the great "Design." Then we are plunged at once *in medias res* thus :

"A long experience in the various methods of training boys has convinced the principals that *none of them* are at all *comparable to the Military.*"

By way of comment on this we beg leave to refer the curious reader to Act II, Scenes III and IV, of Molière's *Bourgeois Gentilhomme*. There was a certain class then who had a great love for brass buttons and shoulder-straps as there is now. The comic dramatist admirably portrays the *Maitre d'Armes*. Just like the Stamford head-master, that doughty personage would have it that there was no science or art like his :

"Et c'est en quoi l'on voit de quelle considération nous autres nous devons être dans un Etat ; et combien la science des armes l'emporte hautement sur toutes les autres sciences inutiles," &c., &c.

Before civilization had advanced so far as it has of late, it used to be said that the pen is stronger than the sword, with certain other absurd things to the same purport. But all that is changed ; it has been discovered at Stamford "that *none of them are at all comparable to the Military.*"

But let us see what fine times the "cadets" have—how much they are to be envied by those not fortunate enough to be able to wear brass buttons and shoulder knots. We regret we can only make room for a small *morceau*:

"The cadets and the families of the principals *constitute one common domestic circle*, sitting at the same tables, *sleeping under the same roof*, and kneeling together at one family altar. At frequent intervals the cadets are *welcomed into the family parlors* to meet invited guests for musical and social entertainment. It is also the constant aim of the principals *and their wives* to make the domestic life of the cadets as pleasant and attractive as possible, *while throwing around it the safeguards of a Christian home.*"

What could be finer than this! We are willing to believe that the "domestic circle" is, indeed, "common" enough—nay, rather much so. To cap the climax, it might as well have been said that all, Gypsy-like, sleep in one bed. What those "safeguards" are, which "the principals and their wives" *throw* around the cadets, had, perhaps, better be left to the imagination; brimstone, treacle, and hashed liver are, we would fain hope, none of them! And yet every thing seems to depend there on the size of the stomach, on that organ's powers of endurance, etc. Physiologists tell us that in youth the stomach increases in a certain ratio annually. It seems that this has come to the knowledge of the head master of the institution under consideration. Accordingly his charges are not graduated by the studies of the cadets, or the classes to which they belong, but as follows:

"For boys of *twelve years*, or under, the charge for *Board and Tuition* is \$400 per annum. For boys of *thirteen years* it is \$425, and for boys of *fourteen years*, or older, \$450."—*Cat.*, p. 8.

For our part, we do not pretend to wonder at this tariff; it is just what ought to be expected. Nor do we wonder at the "extras," which, if indulged in, bring up the price to a higher figure than is charged by any college worthy of the name in Europe or America. Naturally enough the "cadets" may be supposed to wish to learn to play some martial airs; accordingly the extra charge for music, "with use of instrument," is *only* \$120 per annum. Even supposing it took four

years to learn one good, appropriate tune at this rate—Samuel Lover's, for instance—would it not be cheap?

“ Oh, there's not a *trade* that's going  
Worth *showing*,  
Or *knowing*,  
Like that from glory growing,  
*For a boird sojer boy!* ”

With this brief quotation we take leave of the Stamford Military Institute; but we wish no one to adopt our estimate of it, as a type of a large brood, any further than the facts and circumstances are found to prove the justice of that estimate. If, upon the other hand, we are wrong in regarding the tendency of this “military system” as pernicious to the cause of education—as savoring much more of barbarism than of civilization—as a thing that our people ought to grieve for rather than rejoice in and encourage—then even the worst of the “military” head masters we have sketched in these pages are the right class of educators. But we think that not many will judge the case thus; not one who is competent to judge; and until we are convinced of the contrary we will continue to oppose the spurious system to the utmost of our power, though with no more zeal than we shall oppose any other “new feature” in education, which we regard as equally a sham—“a delusion, a mockery, and a snare.”

We had taken notes of a certain New York “institution,” with the intention of giving our impressions of it in this number; but although we have promised several esteemed friends of education that we would do so, we find ourselves constrained by lack of time and space to postpone our criticisms for a future number. It is proper to say that we do not allude to any college, or university, or to any academy or school conducted in a modest, faithful manner; we allude to a concern that has a strong family resemblance to the Stamford Military Institute, and whose head master attains the sublime in impudence and arrogance, pretending that his Plasma-Oikia has no parallel in the educational miracles it performs nearer than France or Switzerland, and that even in these

favored countries his institution is regarded as the very acme of perfection, if for no other reason than that he is a descendant of a very pugnacious, politico-religious sect, and gives his wonderful instructions, like the grace of God, in a dialect which he claims should supersede all other tongues, ancient and modern.\*

Finally we reach the School of which we had heard so much. It was the last we visited in our recent excursions, and it is the last of which we give our impressions in this article. We have reserved it for the close, because it is a sincere gratification to us to conclude with an institution of which we could not speak, without being grossly unjust, in any other language than that of approbation. As it was the former patrons of schools we have criticised—patrons prompted by their indignation at being deceived and cheated—who requested us to devote some attention to them, so it was former patrons of Mr. Selleck's School—patrons prompted by their gratitude for the inestimable service it had done their sons—who requested our attention to the latter. Although those who described to us the Norwalk School, including ladies and gentlemen, belong to the most cultivated class in New York and Brooklyn, we thought that due allowance should be made for the zeal of fond parents and affectionate sisters. It was in accordance with a solemn promise thus exacted from us that we visited Norwalk. True, our curiosity had been so much excited, so strong an interest had been awakened in us by all we heard, that we were easily induced to visit the School. Had we needed a dozen letters of introduction we could have had them; but we did not take a line, nor a word, for we never do so. The event showed that in

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\*This reminds us of a colloquy which we happened to overhear not many days since. "I say, squire," asks a countryman just arrived in the city, "can you tell me where's the Charleytan Institute?" "There is such a place, I believe," replies the "squire," "but I am sorry I can't direct you to it." There were certain other queer questions and answers, including one relative to New York "salt air," etc., but let these pass for the present.

no instance had we less need for the like than in this. The Rev. Mr. Selleck had never seen us before, but he had seen the National Quarterly, and been fully aware that it was in the habit of criticising certain educational institutions. But, like all the first-class educators of our country, he did not receive us aught the less cordially on this account. His first remark on the subject of the recitations was that the more of them we heard, and the longer we staid in the class-rooms, the more agreeable would be our visit to himself and his assistants. This assurance we found fully verified before we left, as the intelligent reader will see.

The buildings and grounds are more extensive and better adapted for a college than those of many colleges we have visited. But the former are not excelled anywhere in neatness and judicious, tasteful arrangement. The bed-rooms are veritable models in everything that can contribute to comfort and health. Nor are the principal lecture-halls less attractive with their fine, large Gothic windows and stained glass, just admitting sufficient light, without a particle of that glare which is so hurtful to the eye. There are two or three towers, including an observatory, from any of which an extended view is had of the Sound, with its tiny islands, its capes and promontories, and, here and there, the swift, bustling steamers, as if chasing or running away from each other in gay disport. Indeed, from almost any door or window—from any part of the grounds—a scene presents itself which is in agreeable harmony with the studious mind.

The first specimen of the work of the School we had the pleasure of seeing was a translation by one of the classes of several passages in Cicero's oration in behalf of Licinius Archias. As this proceeded, we became more and more convinced that there was no exaggeration in the assurances we had received either at New York or Stamford. A word or two will recall to the intelligent reader's memory the peculiar character of this oration. Archias, being a native of Antioch, was brought to trial by a person named Gratius, with the view of having him expelled on the ground of his not being a citizen. It would

lead us too far even to allude to the laws under which this suit was brought. Suffice it to say that wherever Archias was born, he was a man of superior learning and culture, and his best days and talents were devoted to the instruction of the Roman youth of the best classes. He cultivated poetry to some extent, and sometimes used it for the purpose of satirising those who seemed to him to deserve such chastisement. Whether he lampooned Gratius personally, does not appear, but the probability is that that insignificant person was but the tool of others whom the Greek scholar, educator and satirist had deservedly exhibited to public scorn. This affords the philosopher-orator a noble opportunity to vindicate the cause of literature and scholarship, and prove the priceless value of such superior intellectual culture as that afforded by men like Archias, and nobly did he avail himself of it. Among all the pleas made in behalf of scholars and literary men, there is nothing finer than that passage in which the orator reminds his audience of the exemplary conduct of Alexander the Great in always surrounding himself as much as possible with men of letters, without pausing to inquire in what country were they born, or to what nationality did they belong. In the same oration he boldly and eloquently says that if any one thinks the knowledge communicated by this so-called foreigner (*peregrinus*) was less valuable, or less conducive to true glory than that communicated by native Romans, he sadly errs (*vehementer errat*).

Before a word of this beautiful oration was translated, the professor required the students to give an analysis of the whole, and present all the facts and circumstances which formed the basis of the suit. Then followed one of the best renderings we have anywhere heard. At the close, the principal requested us to propose some questions. In order to comply with his wish, we did so; but in not a single instance was any confusion or blundering the result.

The next class to which we are introduced is that in Virgil, and the recitation happened to be in the sixth book of the *Aeneid*. The simple truth, in brief, in regard to this is, that

at no colleges in this country, except at Manhattan College, Harvard, and Columbia, have we witnessed such accurate translating as we did here. When the recitation was over the principal requested that we would turn to any of the six books of the *Aeneid* through which the class had passed, and have them translate such passages as we preferred. With this polite request also we complied, and had the pleasure of hearing nearly a hundred verses of the most difficult part of the third book excellently rendered.

The Greek class was next in order, and the author no other than the Prince of Poets. After we had listened for nearly an hour, with most agreeable surprise, the Rev. Mr. Selleck kindly insisted on our taking old Homer into our own hands and directing the attention of the class to any part of the first six books we might prefer to hear them translate in, as in the Virgil class. This, as we remarked, we thought too severe a test—an ordeal, indeed, through which few college classes could pass unscathed; and accordingly we requested the students to translate a portion of the first book. We questioned them, also, on some of the Homeric idioms, the peculiar use the great poet makes of the article, of certain partitive pronouns, etc., and had the gratification to see that not one of our questions proved to be in the least puzzling.

Although our practice in geometry for the last twenty years, or more, has not been sufficient to enable us to examine the more complicated theorems and demonstrations in that beautiful and useful science, critically, at the present day, yet, we think, we retain sufficient of the principles to enable us to form a tolerably correct estimate of the progress made in it by young gentlemen like those in Mr. Selleck's class. This, indeed, was all we pretended to when requested to be present at the recitation in geometry. We allowed ourselves to be persuaded, however, to propose a few questions on the properties of angles and triangles, especially as illustrated in the famous Pythagorean proposition, more generally known among students as the *pons asinorum*. We also proposed a few questions on the ratios of straight lines, and of the rectangles formed

by those lines. The results were all very pleasant to us, and apparently they were equally so to the students. We think the geometricians would be as willing as the Grecians or the Romans to do us the justice to admit that, if there are persons who propose questions to puzzle or create confusion, or to show their own cleverness, we are not of the number.\*

To these necessarily hurried remarks, we can only add that nowhere have we met an educator who illustrates more fully than Mr. Selleck the truth of the Homeric precept that boldness in a good cause ever meets with friends, and generally commands success. Knowing that the poet's exact words will be fully understood and appreciated at Norwalk, we take pleasure in closing our article with them as a memento of our visit :

μηδέ τι θυμώ  
τράβει θαρσαλέος γάρ άντρας ἐν πάσιν ἀμείνων  
εργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι. †

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ART. VII.—*The Life and Death of John of Barneveld, Advocate of Holland, &c., &c.* By JOHN LATHROP MOTLEY, D.C.L., LL.D. In two vols., 8vo, with Illustrations. New York: Harper & Brothers. 1874.

THOSE who read these volumes carefully, without bias or prejudice, will not think very highly of the Dutch Republic, although it is by no means the avowed or acknowledged intention of Mr. Motley to disparage its general character. In

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\* After we had heard the recitations, we had the curiosity to inquire whether there were any students from Stamford, as we wished to verify the statement made to us in that town by the lady teacher mentioned in the text. The ladies rarely deceive strangers who apply to them for information, and so it proved in the present instance; for precisely as we had been told, we found that, among the students from Stamford, at Mr. Selleck's School during the past year, were Charles J. Holly, Jr., Richard H. Lockwood, Wm. B. Williams, Frank G. Williams, and J. Walters Waring.

† *Odyss.* vii., 50.

deed, we do not believe that he means anything of the kind. Such a design would be entirely incompatible with his previous works, and would show a radical change in his feeling and disposition.

A number of years have now elapsed since we reviewed in these pages his "Rise of the Dutch Republic." None appreciated the work more than we; most cheerfully did we acknowledge its great merits, and assign it a high rank among contemporary contributions to historical literature. We had but two faults to find with it: one was that Mr. Motley allowed his republicanism to carry him a little too far in his denunciations of kings and emperors; the other that he made a sort of *bête noire* of the Pope—a genius of evil who, in one form or another, was at the bottom of everything bad or wicked.

Our readers will bear us testimony that our admiration for the so-called "crowned despots" is very slight; they will also acquit us of having any more love for a good Pope than we have for any other mortal equally good and pious. To us, temporal and spiritual sovereigns are all alike, except so far as they respectively distinguish themselves as enlightened, liberal statesmen, or patrons of literature, science or the arts.

But if any one ought to be more impartial in these respects than another it is the historian, who should be as free from bias or prejudice, political or religious, as the judge on the bench. No one has more admirably or more truthfully described this necessary condition of mind in such circumstances than Julius Cæsar in his eloquent and noble speech in the Senate in regard to "the wild justice of revenge," sought to be brought to bear on all who took part in the conspiracy of Catiline. In the pages of Sallust this speech stands forth as embodying all the wisdom of the ancients, in respect to what man's judgment on man should be. "Conscript Fathers," says Cæsar, "it becomes men who deliberate upon, or discuss, doubtful things to be free from hatred, friendship,

anger and pity. The mind does not easily perceive the truth where those things obstruct."\*

Mr. Motley's long residence in Europe has made him somewhat more familiar with the "despots" than he was when he wrote his first work; he has learned to regard them as very much like other mortals—no worse, perhaps, in general, if no better, than some of our own republican patriots—such, for example, as those who love their country so intensely that that they will steal the money out of their country's treasury whenever a favorable opportunity presents itself! That Mr. Motley has not entirely got rid of the old difficulty, however, would be sufficiently evident without going beyond his preface. We quote :

"The causes and character of the two wars were essentially the same. There were many changes of persons and of scenery during a struggle which lasted for nearly three generations of mankind; yet a natural succession both of actors, motives, and events will be observed from the beginning to the close.

"The designs of Charles V. to establish universal monarchy, which he had passionately followed for a lifetime through a series of colossal crimes against humanity and of private misdeeds against individuals, such as it has rarely been permitted to a single despot to perpetrate, had been baffled at last. Disappointed, broken, but even to our own generation never completely unveiled, the tyrant had withdrawn from the stage of human affairs, leaving his son to carry on the great conspiracy against human rights, independence of nations, liberty of thought, and equality of religions, with the additional vigor which sprang from intensity of conviction.

"For Philip possessed at least that superiority over his father that he was a sincere bigot. In the narrow and gloomy depths of his soul he had doubtless persuaded himself that it was necessary for the redemption of the human species that the empire of the world should be vested in his hands, that Protestantism in all its forms should be extirpated as a malignant disease, and that to behead, torture, burn alive, and bury alive all heretics who opposed the decree of himself and the Holy Church was the highest virtue by which he could merit Heaven."

This shows that Mr. Motley retains quite enough of the old

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\* P. C. qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordia vacuos esse decet. Haud facile animus verum providet, ubi illa officiunt."—*Bell. Cat.*

feeling; but no feeling, or lack of feeling, has prevented him from presenting us a faithful, life-like protraiture of John of Barneveld. But precisely because he has done so, and shown what was the reward of that truly great statesman and patriot, his book, as we have already intimated, is a severe, though just, commentary on the traditional greatness of the Dutch Republic. That is, Mr. Motley states the facts honestly; and the facts condemn the Republic, as, after all but a paltry affair—a government whose epitaph, if truly written, would be little if anything better than that of Venice, as administered by its infamous Council of Ten. Surely the Council of Ten did nothing baser in its worst days, when inspired by its worthy Sarpi, than to put the greatest statesmen and truest patriots of the Republic to an ignominious death. But in order that this may be fully understood, we will give a brief outline of the life and character of John of Barneveld, showing who were his friends, who his enemies. In doing so we shall not confine ourselves exclusively to the narrative of Mr. Motley, graphic and forcible, often startling, as it undoubtedly is.

John Van Olden Barneveld was born in the middle of the sixteenth century (1549). He was thoroughly educated, chiefly through the influence of his mother, who was a lady of exemplary character. Not content with the instructions given at the chief educational institutions of Holland, he studied in turn at the principal universities of France, Italy and Germany. At an early age he chose the law as a profession, and soon became distinguished as an advocate. While little more than a boy he served as a volunteer, at his own expense, through several campaigns in the great war of freedom against Spain. While still quite young he was elected grand pensionary of Holland. He was chiefly instrumental in obtaining from Spain an armistice for twelve years, in which the independence of Holland was acknowledged.

In short, no patriot of ancient or modern times served his country more faithfully or more ably than Barneveld did, for a period of nearly forty years; and the reward he received

from the States General was to have his head cut off by the common executioner, in the seventy-second year of his age, when he was only able to stagger feebly to the scaffold.

One of the most impartial and most faithful of the historians, who treated the events of this period before Mr. Motley, gives the following estimate of the character of Barneveld :

“ Ce vertueux citoyen était républicain par ses mœurs et son caractère, encore plus que par ses principes. Il ne séparait jamais la cause de la liberté, dans son cœur ni dans sa tête, de celle de l’ordre et de la justice; mais il se défait de l’ambition et des grands talents de Maurice; il craignait les excès auxquels la reconnaissance pouvait entraîner les Bataves. A un esprit lumineux, sage, profond, il joignait une grande expérience des affaires, un zèle infatigable pour son pays, et une simplicité vraiment antique. Il avait blanchi dans des travaux utiles à l’État; sa vigilance inquiète avait veillé sur la république naissante; il avait conjuré les dangers extérieurs par sa fermeté dans les moments critiques, et par l’art des négociations. C’était principalement à lui que les Hollandais devaient les avantages de la trêve de 1609, conclue pour douze ans entre l’archiduc d’Autriche et les états, et tout récemment il avait engagé le roi d’Angleterre (Jacques, I.) à leur rendre la Brille, Flessingue et Ramekens. Trente-trois années de services lui avaient acquis un crédit mérité.” \*

Before we quote Mr. Motley in regard either to the trial or the execution of Barneveld—the former being a mere matter of form—we may remark that among those arrested at the same time, and on the same charge, were the celebrated jurist and author, Grotius, Hoogerbeets, and Ledenberg. The two latter were executed, and Grotius was saved from the scaffold only through the faithful devotion of his wife, who had him conveyed in a large chest from the fortress of Lovestein, which she represented to the soldiers who carried it as only containing some of her husband’s books. But let us hear Mr. Motley :

“ On the 7th March the trial of the great Advocate began. He had sat in prison since the 18th of the preceding August. For nearly seven months he had been deprived of all communication with the outward world save such atoms of intelligence as could be secretly conveyed to him in the inside of a quill concealed in a pear and by other devices. The man who had governed one of the most important commonwealths

\* Ancillon, *Tableau des révolutions du système politique de l’Europe*, etc., t. ii.

of the world for nearly a generation long—during the same period almost controlling the politics of Europe—had now been kept in ignorance of the most insignificant every-day events. During the long summer-heat of the dog-days immediately succeeding his arrest, and the long, foggy, snowy, ice winter of Holland which ensued, he had been confined in that dreary garret-room to which he had been brought when he left his temporary imprisonment in the apartments of Prince Maurice.”—p. 311, Vol. ii.

The character of the trial is faithfully described by Mr. Motley. We can only give a small fragment of his description :

“It was a packed tribunal. Several of the commissioners, like Pauw and Muis for example, were personal enemies of Barneveld. Many of them were totally ignorant of law. Some of them knew not a word of any language but their mother tongue, although much of the law which they were to administer was written in Latin.

“Before such a court the foremost citizen of the Netherlands, the first living statesman of Europe, was brought day by day during a period of nearly three months; coming down-stairs from the mean and desolate room where he was confined to the comfortable apartment below, which had been fitted up for the commission.”

“There was no bill of indictment, no arraignment, no counsel. There were no witnesses and no arguments. The court-room contained, as it were, only a prejudiced and partial jury to pronounce both on law and fact without a judge to direct them, or advocates to sift testimony and contend for or against the prisoner’s guilt. The process, for it could not be called a trial, consisted of a vast series of rambling and tangled interrogatories reaching over a space of forty years without apparent connection or relevancy, skipping fantastically about from one period to another, back and forth with apparently no other intent than to puzzle the prisoner, throw him off his balance, and lead him into self-contradiction.”—pp. 315, 316, Vol. ii.

Mr. Motley’s account of the execution is in itself a sufficient commentary on the qualifications of the Dutch of that period for self government :

“In front of the lower window, with its Gothic archway hastily converted into a door, a shapeless platform of rough, unhewn planks had that night been rudely patched together. This was the scaffold. A slight railing around it served to protect it from the crowd, and a heap of coarse sand had been thrown upon it. A squalid, unclean box of unplanned boards, originally prepared as a coffin for a Frenchman—who

some time before had been condemned to death for murdering the son of Goswyn Meurskens, a Hague tavern-keeper, but pardoned by the Stadholder—lay on the scaffold. It was recognized from having been left for a long time, half forgotten, at the public execution-place of the Hague.

“Upon this coffin now sat two common soldiers of rufianly aspect, playing at dice, betting whether the Lord or the Devil would get the soul of Barneveld. Many a foul and ribald jest at the expense of the prisoner was exchanged between these gamblers, some of their comrades, and a few townsmen, who were grouped about at that early hour. The horrible libels, caricatures, and calumnies which had been circulated, exhibited, and sung in all the streets for so many months had at last thoroughly poisoned the minds of the vulgar against the fallen statesman.”—pp. 385, 386, Vol. ii.

The whole scene is, indeed, too painful to quote. We confine ourselves to an additional observation or two. “The old statesman,” says the historian, “leaning on his staff, walked out upon the scaffold and calmly surveyed the scene. Lifting his eyes to Heaven he was heard to murmur, ‘O God! what does man come to?’ Then he said bitterly once more, ‘This, then, is the reward of forty years’ service to the State!’”

It may well seem incredible that any Christian commonwealth would oppress and slay its great men and true benefactors after this fashion, except it had proof that they had committed capital crimes of some kind. But no such charge could be made on any credible evidence against men like Barneveld, Grotius, Ledenberg, and Hoogerbeets. Why, then, were they treated thus barbarously? Will those unacquainted with the facts believe that the only crime of those great men was, that they preferred the mild, hopeful, theology of Arminius to the rigorous, relentless theology of Calvin? This formed the basis of the difficulty; and Maurice, a prince of the house of Orange, who had been elected captain-general of the Republic, chiefly through the influence of Barneveld, made this the means of forwarding his own ambitious projects. Thus actuated, Maurice had a synod convened at Dordrecht, to which the Calvinists from every country in Europe, except France, sent deputies. As a matter of course, this synod condemned the Arminians as the worst of heretics. Not content with this, it represented the Arminians as in league with Spain.

This was a sufficient encouragement for the tyrant of the house of Orange. It was in vain that the princess-dowager of Orange, the French ambassador, and many other personages who were friendly to the Republic, implored that he would not bring such disgrace upon it. His chief regret was that the illustrious Grotius had escaped from his vengeance.

None acquainted with the conduct of Maurice—the worthy ancestor of the hero of Glencoe—can wonder that the two sons of Barneveld—William and Reinier—entered into a conspiracy for the purpose of avenging the murder of their illustrious father. One escaped, the other was executed. After the condemnation of Reinier his mother threw herself at the feet of Maurice to implore mercy. The tyrant asked her sarcastically why she humbled herself thus for her son since she had refused to do so for her husband. Her reply will ever be memorable, and an honor to her sex. “I did not ask pardon for my husband, because he was innocent; I ask it for my son because he is guilty.”

But we cannot lay down Mr. Motley's highly interesting work without presenting our readers one extract more. It is but a part of a tribute which is eminently deserved :

“But there was one man who was not deceived. The warnings and lamentations of Barneveld sound to us out of that far distant time like the voice of an inspired prophet. It is possible that a portion of the wrath to come might have been averted had there been many men in high places to heed his voice. I do not wish to exaggerate the power and wisdom of the man, nor to set him forth as one of the greatest heroes of history. But posterity has done far less than justice to a statesman and sage who wielded a vast influence at a most critical period in the fate of Christendom, and uniformly wielded it to promote the cause of temperate human liberty, both political and religious. Viewed by the light of two centuries and a half of additional experience, he may appear to have made mistakes, but none that were necessarily disastrous or even mischievous. Compared with the prevailing idea of the age in which he lived, his schemes of polity seem to dilate into large dimensions, his sentiments of religious freedom, however limited to our modern ideas, mark an epoch in human progress, and in regard to the general commonwealth of Christendom, of which he was so leading a citizen, the part he played was a lofty one. No man certainly understood the tendency of his age more exactly, took a broader and more comprehensive view than he did of the policy necessary to preserve the largest portion of the results of

the past three-quarters of a century, or had pondered the relative value of great conflicting forces more skilfully. Had his counsels been always followed, had illustrious birth placed him virtually upon a throne, as was the case with William the Silent, and thus allowed him occasionally to carry out the designs of a great mind with almost despotic authority, it might have been better for the world. But in that age it was royal blood alone that could command unflinching obedience without exciting personal rivalry. *Men quailed before his majestic intellect, but hated him for the power which was its necessary result.* They already felt a stupid delight in cavilling at his pedigree. To dispute his claim to a place among the ancient nobility to which he was an honor was to revenge themselves for the rank he unquestionably possessed side by side in all but birth with the kings and rulers of the world."—pp. 376, 377, Vol. i.

Grotius is much more universally known than Barneveld on account of the various valuable books written by the former, especially his *De Jure Belli et Pacis* ("On the Right of Peace and War"), one of the first great works of modern times that had the effect of mitigating, to a considerable extent, the horrors of war. Mr. Motley's account of the imprisonment and escape of the great jurist and philosopher presents one of those instances in which truth is stranger than fiction. It were startling and instructive if for no other reason than that it shows the effect of oppression and persecution even on a mind like that of Grotius.

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## NOTICES AND CRITICISMS.

## HISTORY.

*Les premières Civilisations; Etudes d'histoire et d'archéologie.* Par FRANÇOIS LENORMONT. 2 vols. Paris: Maisonneuve et cie, Libraires-éditeurs.\* 1874.

EVERY book ought to have a title, and it was upon this assumption, no doubt, that M. Lenormont proceeded when he called this "Les premières Civilisations." To one, however, who places any significance in a title, this may appear a little enigmatical. As a matter of fact, it gives but a vague idea of the contents of the book to which it is prefixed. The latter is a collection of essays upon various subjects, which appeared in the French periodicals between 1867 and 1873. They have been republished, and make up two volumes of more than four hundred pages each.

The general character of these essays is more accurately described in the preface, to be a collection of fragmentary studies upon a certain number of points connected with historic and archæological science. The first of the collection is entitled, "L'homme fossile," in which the author reviews the *Précis de paleontologie humaine* of M. Haney. M. Lenormont's highest nature is roused to enthusiasm in discussing the results of this science. The disdain in which it was held by men of science, even to the time of Cuvier, is pathetically described and commented upon. While other sciences were crowded with investigators, this was forgotten. But the triumph came. In a short time surprising results were attained. Though with a start of a thousand years, history was outstripped by its young rival, palæontology, and to-day the latter may assert confidently concerning epochs, about which history can offer not the slightest conjecture.

But while M. Lenormont is a scientific reasoner, he is determined not to offend against the Bible and its religion. The middle course he finds it hard to maintain, though he strives hard and constantly. It is the old story of Socrates teaching the use of reason while worshipping the idols of tradition. Being a geologist, as well as a believer in the Bible, he finds it necessary to interpose the following explanation:

"En effet, les calculs que l'on essayé de faire d'après la Bible reposent uniquement sur la généalogie des patriarches, depuis Adam jusqu'à Abraham, et sur les indications relatives à la durée de la vie de chacun d'eux. Mais d'abord, le premier élément d'une chronologie réelle et scientifique fait absolument défaut; on n'a aucun élément pour déterminer la mesure du temps au moyen de laquelle est compté la vie des patriarches, et rien n'est plus vague que le mot 'année,' quand on n'en a pas l'explication précise."—p. 53.

\* We are always indebted to the courtesy of Mr. F. W. Christern, foreign bookseller, University Place, for the French books reviewed, or noticed, in this department.

But does this bring us any nearer the truth? Does it not, on the contrary, plunge us into just as strong an improbability? Is it not apparent that, in the same geometric ratio by which the year is lengthened for geological purposes, the lives of the patriarchs are drawn out to incredible lengths, as a consequence? The author concludes thus satisfactorily to himself and us:

“La seule chose que la Bible dire d'une manière formelle, c'est que l'homme est comparativement récent sur la terre, et ceci, les découvertes de la science, au lieu de le démentir, le confirment de la manière la plus éclatante.”—p. 55.

The character of the other essays may best be obtained from their titles, which are as follows:—“Des monuments de l'époque néolithique,” “L'Antiquité égyptienne à l'exposition universelle,” “La Poème de Pentaur.” “Recherches sur l'histoire de quelques animaux domestiques,” and “La Roman des deux Frères.”

In reviewing the results of Egyptology, the author takes the following generous pride in the efforts of his countrymen:

“Et encore aujourd'hui, malgré les efforts de l'Allemagne et de l'Angleterre pour nous ravir cette primauté, c'est la France qui tient le premier rang dans la carrière de l'Egyptologie, grâce aux travaux de M. le vicomte de Rougé et aux belles explorations de M. Mariette.”—p. 177.

The papers in the second volume are entitled respectively: “Le Deluge et L'Épopée Babylonienne,” “Un vêda Chaldien,” “Un patriote Babylonien du VIII. Siècle,” “La légende de Cadmus et les Etablissements des Phéniciens en Grèce.”

The last of these essays is by far the most pretentious of all, both in the form and nature of its treatment. The author has given the subject of which it treats much investigation, and meets the arguments of his opponents with something else than mere criticism. M. Lenormont, while, of course, he does not accept the legend of Cadmus and the Phenician introduction of letters into Greece as literally presented, yet thoroughly believes the substance of it as true. In the discussion of the subject he gives special prominence to the views of Ottfried Müller, whose arguments, tending to prove the contrary of those of M. Lenormont, are elaborately stated under four heads. The first of them will serve our purpose of illustration. It is thus stated by M. Lenormont: I. Le silence des plus anciens poètes sur Cadmus et les colons Pheniciens. But this, in our author's view, is far from conclusive, even as far as it might have been expected to go. It is hardly as fair to presume that Homer knew the origin of the Grecian tongue as that Shakespeare knew the origin of the English, and yet, we suppose, it is hardly proven that the latter supposition is true. Further than this, says our author:

“Quant aux traditions historiques, elles ne peuvent toutes trouver place dans les poèmes homériques. Leur auteur n'a pas prétendu en faire une encyclopédie, et

ce qui ne de n'attachait pas à son sujet, de près en de loin, a été nécessairement laissé de côté par lui."—p. 327.

In conclusion, we have to thank M. Lenormont for his essays. If he has not offered anything of much original value, he has at least "taken account of stock," in mercantile phrase, and shown us what we really know concerning some subjects of much scientific interest.

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*History of French Literature.* Adapted from the French of M. DEMOGEOT,  
by CHRISTINA BRIDGE. Philadelphia: J. B. Lippincott & Co.  
1874. pp. 340.

SECOND only to the difficulty of writing a nation's political history is that of writing a history of the progress of its thought. By history, in this sense, we do not, of course, mean a chronological arrangement of the writers who have formed its literature, but philosophical explanation of sequences in thought and style, by the causes which have preceded them. To write a history of this kind requires not so much minuteness as breadth; not so great accuracy in details as largeness of scope. Perhaps the most notable examples of the kind to which we refer, that American readers have access to, are Mr. Hallam's "History of the Literature of Europe," and M. Taine's "History of the Literature of England."

The volume before us comprehends in its comparatively few pages very many valuable traits. It is not so compendious as its size would imply, the author having preferred to make no more than bare mention of a multitude of writers of less note, and reserve opportunity for extended treatment of those of greater importance; it is a philosophical treatise in miniature. Its views are expressed with conciseness; no wearying biographical notices clog our mind's energies. Epochs, and not dates, receive the fullest attention.

The author's plan has been five distinct divisions, with an introductory view which covers the history of thought, or rather the absence of thought, from the death of Bæthius to the beginning of the Middle Ages. With the latter begins his first period. No material fact goes further to prove the repetition of history upon itself than does the fate of literature during the dark ages. The fall of Rome was accompanied by the disappearance of letters. The first struggles for a reappearance were made in the same manner that centuries before they were made among the islands of the Aegean. Here, as there, Epic poetry was the first to get a foothold. There wandering bards received it as their heritage, and handed it down to their successors with their own contribution. Here the *jingleur* or minstrel was its votary, the feudal lord its patron.

Lyric poetry next made its reappearance. It was the product of

chivalry, and for three centuries or more it bore the one burden of love. Of medicine but little was known. Religion became indoctrinated with, if not superseded by, Scholastic Theology. Disputations were constant between such persons as Abelard and Bernard, but the results obtained were but small. The drama reappeared in mysteries and moralities. History was barely represented, the lively Froissart alone redeeming it. Such was the state of literature in the fifteenth century. Then came the renaissance and the influence of Italian mind.

"Dante, Petrarch and Boccaccio, those indefatigable gleaners of the riches of the past, seem, in their writings in their own vernacular, to have attempted nothing more than a recasting of the rude materials they found in mediæval France. The one gave a character of beauty to the pious legends of *trouères*, the other to the songs of the *Troubadours*." p. 95.

Montaigne and Rabelais foreshadowed the literary outburst of the seventeenth century.

This the author has divided into the ages of Richelieu and of Louis XIV., which were the crisis in the race between politics and literature, and it was now that the latter far surpassed its antagonist. The French drama, in the hands of Corneille, was freed from the Spanish influence. The recognition of the "three unities" now became a cardinal principle. It was the time of a great awakening of all the nations of Europe from their lethargy. In England and France, two great minds were independently laying the foundations of all subsequent philosophy. Dramatic poetry reached its culminating point in the works of Racine and Molière. The reaction to this literary activity came at the close of the reign of Louis XIV. The "great lights had gone out," and for a time no others were lighted; but when they were their brilliancy differed from that of the others in glory. The bare mention of such erratic minds as Voltaire and Rousseau gives the character of the period that followed, and this period virtually closes the author's work. The pages that remain are but an enumeration of the subsequent writers who have lived in our century.

As we have said before, M. Demogeot's work is of much value even from a philosophical point of view. Its adaptation by Miss Bridge will be of real benefit to those Americans who, while they are not indifferent to the history of French thought, are inadequate to independent investigation.

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*The History of Greece.* By PROF. DR. ERNEST CURTIUS. Translated by ADOLPHUS WILLIAM WOOD, M.A. Vol. IV., p. 530. New York: Scribner, Armstrong & Co. 1874.

THE fourth volume of Professor Curtius' work is before us. Its major division consists of two books, one treating of the supremacy of

Sparta, the other of the supremacy of Thebes, both of them covering the period of forty years immediately succeeding the downfall of Athens.

The events discussed in this volume form no very bright spectacle for enthusiasts over the perfection of Grecian civilization. More than thirty years had elapsed since the age of Pericles and Phidias. The light of Athenian glory had effectually gone out. Her pride had been humbled, her walls torn down, and her supremacy overthrown. The way was open to her old rival. Everything seemed to favor uninterrupted political prosperity for the government of Sparta. Her reigning over the other Hellenic powers seems to have been accepted as a most logical conclusion. Her influence was high among the powers of Asia. Add to this her rulers, second to none that had ever governed her, and we wonder at her inability for permanent political supremacy.

For a time, however, this was undoubted, and Athens was made to feel its power. The first penalty for her defeat was change of government. The democratic system had been for years the accepted government of Athens. This must be altered to an oligarchy. In quick succession, The Thirty, The Three Thousand and The Ten held the power of Athens, with but brief tenures; each was overthrown and another established. The old religion at Athens had become well nigh a form. Traditions were no longer respected. Had not the gods of the city either been treacherous or vanquished? In either event, the issue was the same. They no longer deserved respect and worship. This is the picture which does not charm the aesthetic student of the history of Greece; but it has its charms for the philosopher no less than any which Dr. Curtius has hitherto given us.

This period, indeed, has its peculiar interest for the mental philosopher. It was the period of a great awakening, of renunciation of ancient religious belief. It was the period, not indeed of the establishment, but the indulgence of reason. It was emphatically the age of Athenian infidelity. As such it commands the earnest study of the historian, and has evidently received it from Dr. Curtius. One of the most puzzling questions for the student of Plato is the apparent contradiction between Socrates' position as a sophist and his antagonism to the sophists. The school of sophists was the natural concomitant of the chaotic state of Athenian ethics and morals. Their object was to furnish a substitute for the ancient standards which had been furnished by religion. Their standard they found in the workings of the human mind. Thus far Socrates was in perfect accord with them. But there their paths diverged. The premises of Protagoras were illogically carried out by his successors. If the human mind is the arbiter, why not give its desires precedence over civic requirements? Freedom was confounded with license. Socrates, on the other hand, taught that self-knowledge deserved precedence to the syllogism, and that the latter was only valuable

as it was applied by a *good* man. The breach widened, and Socrates paid the penalty of his philanthropy by death.

But, in the meantime, how has Sparta been using her head-ship of Grecian affairs? She is not yet harassed by religious doubts. Philosophy is still penal within her walls, but for all this her supremacy is not long to be. Their newly-acquired empire is viewed with ill-will by her sister states in Greece, and while Agesilaus gains victories in Asia Minor the Persian Timocrates was bribing Thebes to contest her supremacy. Leuctra was the turning point in the conflict. Epaminondas rose to power, and became for a time the central figure of Greece. He raised his city to power, but it was short lived. For more than a century Greece had been undisturbed by external power. A few years more and she has found a master in a Macedonian.

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*The Ancient City. A Study of the Religion, Laws, and Institutions of Greece and Rome.* By F. DE COULONGES. Translated from the latest French Edition by WILLARD SMALL. 12mo, pp. 529. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1874.

THE assumption with which this book opens is, that the régime of the ancient Greeks and Romans owed its origin and development to the intensity and prevalence of their religious belief. By the application of logical formulae to this principle, M. De Coulonges conducts a theory upon which he explains every custom and law of those people, whether of the individual, family, or state. Philosophy, and especially philosophy of history, is the legitimate domain of doubt. The secret of no civilization can be accurately determined by logical deductions. What can be secured at best is a comparison of probabilities. Judged by this standard, M. De Coulonges' work deserves high praise. While accurately determined dates are a matter of comparative indifference to him, epochs and eras in the progress of political and religious belief are of paramount importance. In dealing with hackneyed subjects and well-known facts, the novelty of his treatment redeems his book from being tedious, and its suggestiveness is everywhere recognized. It is fortunate for M. De Coulonges that the nature of his subject did not restrict him to the early historians for his authority. Poets, dramatists, and historians are alike called upon to open up their stores of information to bear him out in his inferences.

The character of this remarkable book can best be indicated by a review of the opinions and the system set forth therein. Its first great division is into five subordinate books, with the following heads: Ancient Beliefs, The Family, The City, Revolutions, The Municipal

Régime Disappears. In the first of these the author gives special exposition to the theory, which, as before stated, is the key to his whole treatise. He traces concisely and accurately the earliest beliefs of those people who afterwards exercised so great an influence on the civilizations of the world. It is somewhat curious to notice the argument which leads him to his conclusions respecting this belief. His fundamental proposition, stated in a word, is, that rites and customs, whether religious or political in their nature, long survive the beliefs and reasons which gave them birth. If, therefore, we desire to find out the earliest religious beliefs of the ancients, we must take the vestiges which remain of them down to historic times, and with them as bases, reason inductively to their originals. Nor is this argument employed but once or twice in the course of the work. It is perpetually recurring, and of conclusive importance. A single instance will suffice as illustration:

"They even believed, for a very long time, that in this second existence the soul remained associated with the body; born together, they were not separated by death, and were buried together in the grave. Old as this belief is, authentic evidences of it still remain to us. These evidences are the rites of sepulture, which have long survived this primitive belief, but which certainly began with it, and which enable us to understand it. The rites of sepulture show clearly that when a body was buried, these ancient peoples believed that they buried something that was living."

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"They wrote upon the tomb that the man rested there—an expression which survived this belief, and which has come down through so many centuries to our time. We still employ it, though no one to-day thinks that an immortal being rests in a tomb."—pp. 16, 17.

Perhaps there are no more valuable chapters throughout the whole course of M. De Coulonges' work than those entitled "The Worship of the Dead," and "New Religious Beliefs." These contain a clear exposition and reconciliation of the two entirely different systems of religious belief prevalent among the ancients. The earliest was a worship of the dead.

"It was perhaps while looking upon the dead that man first conceived the idea of the supernatural, and began to have a hope beyond what he saw. Death was its first mystery, and it placed man on the track of other mysteries."—p. 29.

While death was mysterious, it was also awful, and a sense of awe is nearest akin to religion. There could seem, too, no more rational theory to the imaginative Greek than that his ancestors had departed this lower sphere for no other purpose than to become a god and guardian of his household; and not a very surprising belief to us even now, if we do but look about us. Does nothing akin to it exist among the manifold shades of religious belief which are the concomitant results of modern liberality or laxity? This belief existed for centuries before it had a rival. With the decease of each succeeding generation of ancestors was added a re-enforcement to its household gods, called Penates. Had

sacrifices and libations increased in the same arithmetical progression that the gods of each family did, religion must soon have become too expensive a luxury for even the wealthy Athenians. Fortunately this did not seem to have been the case. For, although the household gods always required the first fruits of the daily meal for their nourishment, by a curiously accommodating temper they seem never to have required any more or less after a fresh accession to their number.

The second great religion, which crept in some centuries after the first, was alike pantheistic, but different in its nature and origin. It derived its origin from man's constant association with nature. Its gods were physical objects. They might have been numberless, or there might have been a single one. It was the same to the believer. Here, again, we are struck with the similarity of this belief to that of a modern school. Grant that the apostles of the latter have a juster appreciation of the capabilities of nature than the ancients had, are their doctrines much different? Of what moment is their accurate knowledge of molecules and zoological genera, if their religion is the same?

The next logical step for M. De Coulonges to take was to trace the rise of the family, and to this he has devoted his second book. It were impossible even to point out the numberless instances in which our author reconciles private law with religion. Every single custom, when referred to this latter as its motive, becomes perfectly clear. It will suffice, by way of illustration, to point out a few instances. Each ancient family had its own Penates, and consequently its own sacred fire. The male always worshipped the fire of his ancestors. The female did the same until her marriage, when she adopted those of her husband. From the same principle is derived the idea, widely prevalent among the ancients, of the inherent right to real property. No family could erect an altar to their Penates without the land requisite for building their house. As their worship was perpetual, anything but permanent proprietorship was repugnant to them. The same principle explains the superior right of succession in the male. If he must preserve the sacred fire of his ancestors, he must inherit the hearthstone.

For reasons perfectly obvious from his argument, M. De Coulonges treats, in the same book, the *Jews*, than which no institution of the ancient régime occupies more attention of the historian with less results. Its nature can only be conjectured, despite its nominal existence in the latest times of Roman civilization, for it was then formal, and had survived the reason of its existence. We quote again:

"The theory that presents the *Jews* as a factious association has against it, therefore, 1st, the old legislation which gives the *Gentiles* the right of inheritance; 2d, the old religion, which allowed a common worship only where there was a common parentage; 3d, the terms of the language, which attest in the *Jews* a common origin. The theory has also this defect, that it supposes human societies to have commenced by a convention and an artifice—a position which historical science cannot admit as true."—p. 141.

On the contrary, our author conceives the true explanation of this institution to be the *family* in its wider sense, "still holding its primitive organization and unity."

The three successive steps upwards from the family are the phatery tribe, and the city. The latter forms the subject of M. De Coulonges' third book. Like the family, it had its tutelary guardian or deity. Being a religious foundation, its extent of power could not be exaggerated. The municipal régime was complete. The city was everything and the individual nothing in general estimation. How, then, can we explain these perpetually recurring revolutions which shook the framework of every political structure? Why this succession of monarchies, aristocracies, and democracies? This problem is not too great for M. De Coulonges' panacea. The revolutions were the work of those fallen from grace. It was hardly to be expected that as time passed on this list should not be increased. The sins of their fathers had prohibited them from the worship of the sacred fire. In time they became dissatisfied with social and political ostracism. They demanded a voice in affairs, and obtained it.

M. De Coulonges' last book does not decrease in interest. Two causes conspire to do away with the municipal régime. One a moral cause; the other physical. One the influence of thought and reason, as exemplified in the philosophers who sprang up; the other, the Roman Conquest. These causes work side by side, and produce wonderful effects. The city loses importance in the same ratio that the individual gains it. The preparation for the new revelation of Christianity is completed. Here the author closes his work. It is one which deserves universal favor. But it claims the particular attention of teachers and students of the Greek and Latin classics, to whom we would earnestly recommend it. Although we have not a copy of the original before us, we find sufficient in the translation to satisfy us that the latter does ample justice to the author. None competent to judge who read it will wonder then that, when first published, the work received the *jet* of excellence from the French Academy.

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*Prophetic Voices Concerning America. A Monograph.* By CHARLES SUMNER. pp. 176. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 1874.

THE literary fame of Charles Sumner will rest mainly on his speeches, despite his taste for the fine arts and literature. This is, indeed, his first published work which will rely entirely for acceptance on its literary merit; for we think it impossible that even Mr. Sumner could have regarded it as anything else than a rather pleasing collection of curiosities in literature.

The prophecies here collated refer not only to the discovery of America, but to her future power and prosperity. As referring to the former of these events, quotations are made from Seneca's "Medea," the sonnets of Petrarch, and the poems of Pulci. A single line from the latter will show the nature of these prophecies:

"Men shall deserv another hemisphere."—p. 4.

Numerous writers are quoted whose words are supposed to be fraught with wise meaning. Among these are Rousseau, who prophesied our revolution; Turgot, who did the same thing in a remarkably lucid manner; Horace Walpole, who said many true things in jest; John Adams and De Tocqueville. The biographical notes are of much interest, as showing Mr. Sumner's opinion of the writers whom he quotes, and we have no doubt that the book will be acceptably received.

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TRAVELS.

*The Heart of Africa. Three Years' Travels and Adventures in the Unexplored Regions of Central Africa from 1868 to 1871.* By DR. GEORGE SCHWEINFURTH. Translated by ELLEN E. FREWER; with an introduction by WINWOOD READE. 2 vols., Svo. New York: Harper & Brothers, Publishers. 1874.

WE regret that this highly interesting work did not reach us in time to enable us to present to our readers some of the curious and important facts which it contains, that are to be found in no other work. As it is, we can only allude to one or two salient points.

Dr. Schweinfurth is comparatively a recent explorer, but his fame has been enviable from the beginning. His first journey to Africa was made in 1863, more to gratify the curiosity of the ripe scholar, than with the avowed purpose of the explorer. After having botanized during a period of two years, he returned home with a valuable collection of plants. In 1868 he made his second trip by means of aid from the Humboldt Institution, and it is his explorations and discoveries in the three years that followed which are recorded in this work.

His aim in his present book has been, not so much to give his actual original researches in a scientific manner, as to give a popular account of the people whom he saw, with their customs and characteristics. His style indeed is clear and attractive, and hence well fitted for his purposes. We cannot do better in illustration of this than to give a few extracts from his book. The first tribe of Africans which he met after leaving the sea was the Dinka. His description of them is characteristic of his style throughout his whole narrative:

"The Dinka live in a veritable iron age—that is to say, they live in an age in which iron has still a high value; copper is not esteemed of corresponding importance. The wives of some of the wealthy are often laden with iron to such a degree, that, without exaggeration, I may affirm that I have seen several carrying about with them close upon half a hundred weight of these savage ornaments. The heavy rings, with which the women load their wrists and ankles, clank and resound like the fetters of slaves. Freed from any other domination, it is remarkable of this people how, nevertheless, they are not free from the fetters of fashion."—(Vol. i., p. 153.)

After the Dinka, the tribe which afforded Dr. Schweinfurth the best opportunity of studying their traits, were the Bengo. Unlike the preceding tribe, which is black, the complexion of the Bengo is reddish, like the soil on which they reside. Their intellectual condition, as well as their religious or un-religious views, may be gathered from the following:

"The Bengo has not the remotest conception of immortality. They have no more idea of the transmigration of souls, or any doctrine of the kind, than they have of the existence of an ocean. I have tried various ways and means of solving the problem of their inner life, but always without success."—Vol. i., p. 394.

Dr. Schweinfurth's merit as a discoverer lies chiefly in his making the acquaintance, in Central Africa, of a tribe hitherto unknown. They dwell immediately south of the Niam-Niam, and their characteristics are well described. Their country is noted for its ivory, the pomp of its sovereign and the skill of its people. In the two latter respects the Monbutto differ widely from the other tribes which are described. But they do in other respects also, as is attested by the following extract:

"Incontrovertible tokens and evidences of the prevalence of cannibalism were constantly turning up at every step we took. On one occasion Mohammed and myself were in Mumza's (the king) company, and Mohammed designedly turned the conversation to the topic of human flesh, and put the direct question to the king, how it happened that just at this precise time, while we were in the country, there was no consumption of human food. Mumza expressly said, that being aware that such a practice was held in aversion by us, he had taken care that it should only be carried on in secret."—Vol. ii., pp. 94-95.

But the chapter for which Dr. Schweinfurth's work is especially valuable, is the one in which he describes the race of Pygmies, and gives them a local habitation.

Since Homer's time the existence of this race somewhere on the globe has been suspected, but by no one, unless we except Mr. Gulliver in his "Travels," have they been accurately described. The present abiding place of this wonderful little people is in the country of the tribe last described. From the time of his arrival among the Monbutto, Dr. Schweinfurth had heard rumors of their existence, but for a long time was unable to induce any of them to visit him for very fear. His guide finally succeeded in capturing one of them, which is thus described:

"After a few mornings my attention was arrested by a shouting in the camp, and I learned that Mohammed had surprised one of the Pygmies in attendance upon the king, and was conveying him, in spite of a strenuous resistance, straight to my tent. I looked up and *there*, sure enough, was the strange little creature perched upon Mohammed's right shoulder, nervously hugging his head, and casting glances of alarm in every direction. Mohammed soon deposited him in a seat of honor. A royal interpreter was stationed at his side. Thus, at last, I was able veritably to feast my eyes upon a living embodiment of this myth of some thousand years!"—Vol. ii., p. 127.

With this hasty glance we are obliged to take leave of Dr. Schweinfurth's valuable contribution. The circle of his readers will, probably, be a narrow one, but from such as it is, we are confident that his work will receive the appreciation which it so well deserves.

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BELLES-LETTRES.

*Mirèio. A Provençal Poem.* By FREDERIC MISTRAL. Translated by HARRIET W. PRESTON. 16mo, pp. 241. Boston: Roberts Bros. 1874.

THE very name Provençal is suggestive of Poetry. It is that of the language of the Troubadours, the vernacular of Abelard and Eloise, whose names will ever be associated with the Romance of the Middle Ages. The district of Provence was the birthplace of Chivalry in France, and for four centuries the Provençal dialect was the medium of its poetry. But then came a decline. Near the close of the thirteenth century the fief of Toulouse was added to the crown, and its loss of independence was attended with the loss of its language. The latter became a mere *patois*.

The poem before us is, therefore, somewhat of an anomaly. The conditions of its success were apparently lost centuries ago, when its language ceased to be literary. "Mirèio" is one of the earliest and best specimens of that recent style of poetry belonging to the Provençal Revival. Whether this revival may be traced, as intimated by a writer quoted by Miss Preston in her preface, to a touching incident in the early literary career of Joseph Roumanille, the founder of the school, may well be doubted. Such an incident is too slender a foundation for so great a superstructure. We rather incline to a practical explanation. The peculiar adaptation of the Provençal tongue to poetry seems to us the more rational theory. But whether this be true or not, the young man who now seeks public favor through the medium of "Mirèio" was a faithful pupil of Roumanille, and from him received his literary culture and training.

"Mirèio" was first produced in 1859, and fearing an adverse reception, M. Mistral wrote an accompanying translation of it in French. It

was a great venture, but justified itself. The success of the poem was immediate. French critics made prophecies of a mighty revival of poetry in France; literary circles in Paris were set in a delightful flutter; but whether by reason of the original poem as written, or of the quaint translation which accompanied it, does not appear.

Of "Mirèio" itself we have little to say but what is commendatory. It is a pastoral poem of twelve cantos, each of them being a natural division and not tediously prolonged. Its plot is not new to those familiar with the poems of the early Troubadours. It tells of love's misfortunes; but though an old story, it is new and fresh in its recital. Its *morale* is perfectly wholesome. Unlike Joaquin Miller, M. Mistral is never morbid, and gives no place to sentimentalism. Unlike Mr. Swinburne, he is not blasphemous. His personality is a perfectly genial and humane one. His characters are not the dragon-slaying heroes of the ancients, nor the maudlin free-lovers of a late school of poetry in the English tongue. They are simply rustics of the south of France. A religious spirit and pure tone pervade the poem throughout. As a consequence of these general characteristics, M. Mistral's poetry abounds rather in good description and narrative than in intellectuality. In the first canto is described Lotus Farm, the home of Mirèio, who is thus introduced to us:

"Eyes had she limpid as the drops of dew ;  
And when she fixed their tender gaze on you,  
Sorrow was not. Stars in a summer night  
Are not more softly, innocently bright ;  
And beauteous hair, all waves and rings of jet ;  
And breasts, a double peach, scarce ripened yet."  
"Shy, yet a joyous little sprite she was ;  
And finding all her sweetness in a glass,  
You would have drained it at a single breath." —p. 7.

The second canto contains the tale of love. Mirèio is surprised, as she gathers mulberry leaves in her father's garden, by the gipsy boy, Vincen, who accepts her shyly offered invitation to help her at her work. Their young thoughts could not but turn to love, and thus beautifully its progress is vindicated by a refrain:

"Sing, Magnarello, merrily ;  
The green leaves ever fling !  
Two comely children sit on high,  
Amid the foliage smiling.  
Sing, Magnarello, loud and oft ;  
Your merry labor hasten.  
The guileless pair who laugh aloft,  
Are learning love's first lesson." —p. 30.

They have soon learned the lesson very well, and Mirèio confesses her love for Vincen. While the latter tells his love, too, he dare not hope, because he is a weaver's son.

“ O my Mirèio ! Ever as I gaze,  
 Thy beauty fills me with a deep amaze.  
 Once, when by Vaucluse grotto I was going,  
 I saw a fig-tree in the bare rock growing ;  
 So very spare it was, the lizards gray  
 Had found more shade beneath a jasmine spray.

“ But round about the root, once every year  
 The neighboring stream comes gushing as I hear ;  
 And the shrub drinks the water as it rises,  
 And that one drink for the whole year suffices.  
 Even as the gem is cut to fit the ring,  
 This parable to us is answering.

“ I am the fig-tree on the barren mountain ;  
 And thou, mine own, art the reviving fountain !  
 Surely it would suffice me, could I feel  
 That once a year I might before thee kneel,  
 And sun myself in thy sweet face, and lay  
 My lips unto thy fingers as to-day.”—p. 41.

Time passes on. Vincen, the weaver's son, plies his humble trade. Suitors come to woo Mirèio, whose beauty has filled the land with its fame. First came a shepherd.

“ Alari was his name, a wealthy man ;  
 He had a thousand sheep, the story ran.—p. 69.  
 His rich gifts were refused.”  
 “ Soon to the farm came suitor number two ;  
 A keeper of wild horses from Lombu.”—p. 76.

Another comes, a “breaker and brander of wild cattle.” But the errands of all are alike unavailing. As the latter leaves her, vowing vengeance, he meets Vincen, and their encounter, in which the weaver's lad is left by his antagonist for dead, is the subject of the fifth canto. He recovers, however, by the aid of the witch, Taven. Ramdun, the master of the farm, is finally importuned for his consent to Vincen's suit, but refuses. Mirèio steals from home at dead of night and seeks the shrine of the Holy Maries, whither Vincen had once told her to go if in trouble. As she journeys on, thinking only of Vincen afar off, she is smitten by the sun's hot rays:

“ When in a valley by the river side,  
 Young turtle doves a huntsman hath espied,  
 Some innocently drinking, others cooing,  
 He through a copse-wood with his gun pursuing,  
 At the most fair takes away his first aim—  
 The cruel sun had only done the same.”—p. 192.

She recovers her feet and struggles to reach the shrine. Arriving there she prays to the saints, and is heard. They rehearse to her the story of Christ, and tell her of the conversion of Provence from the worship of Paganism. They urge Mirèio to come to them, and then ascend the heavens singing :

"Roses and white robe we must prepare!  
She is love's martyr and a virgin fair  
Who dies to-day! With sweetest flowers blow,  
Celestial paths! And on Mirèio  
Shine saintly splendors of the heavenly host,  
Glory to Father, Son, and Holy Ghost."—p. 223.

Mirèio dies, but not before the arrival of Vincen, who had followed her. His death, from grief, immediately follows, and the poem closes with a psalm, which is sung by the choir in the cathedral. Thus runs the story of Mirèio. It is by no means a great poem, but it is a beautiful one, and has done much, and will do much, to induce a study of the Provençal tongue.

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*Philosophers and Fools. A Study.* By JULIA DUHERING. pp. 357.  
Philadelphia: J. B. Lippincott & Co. 1874.

WE were forcibly reminded on looking over this book of the reply which an eminent Frenchman made to a young literary aspirant who had submitted to him one of his published books for criticism: "Young man," said he, disposed to be both generous and just, "there are many good things in your book as well as many new things, but the good things are not new and the new things are not good." Now we are not disposed to apply this judgment, in the present case, to its full extent, but making due allowance for the exaggeration necessary to an epigram, it will answer very well as our criticism.

It is in no sense a remarkable book that is before us; not even is it remarkable for its defects, if this is any consolation. Its thought is healthy, its tone unexceptionable, and its style vigorous. Indeed our only objection to it is a negative one. It does not meet a demand that has long been felt, and after all this is a tolerably safe criterion in literary as well as material products. The aim of the book is to distinguish between the modes of thought, the motives and actions of that class of people who, by superior education and culture, can be called philosophers, and that class which is found under the generic appellation, "fools."

These two classes of society are treated of, in a general way, under Part I., which, by a sort of literary metonymy, has given its name to the whole book. As we have implied, there are here brought together many excellent things bearing directly or indirectly upon a comparison of the two classes of people before mentioned. The author gives a multitude of extracts, and from the best writers. For this we may thank her. It is certainly more creditable, when a thought has been well expressed, to quote the expression entire than to steal the idea and mar it in doing so. All this has been carefully avoided.

But are there no positive good points in the book? We answer affirmatively. The distinction between philosophers and fools has been drawn very nearly to our satisfaction. The philosopher is not "he who, through presumably elevated studies and extended researches into the mysteries of creation, is so far above the rest of the world that he can by no possible agreement live with them upon terms of equality."

Undoubtedly not; but we feel like asking here, as in a number of other cases, "Who said he was?" Whatever we may say of the originality of the author's thought, no one will doubt the extent of her observations, or the general lucidity of her style. We cannot do better than to give one or two short extracts as specimens:

"Every one would be eccentric if he dared, inasmuch as no two created beings are endowed alike; but the penalties inflicted by an irritated world are so numerous that people gradually accustom themselves to the miseries of conformity, and come to like what they once despised."—p. 55.

Again:

"Life is an inconceivably beautiful thing, so soon as we reach that point whence we can look out upon it through a clear conscience and a character well-buffed by experience. The one diffuses a pure, heavenly light over all the strange and complex mass which meets the eye, the other tones down our enthusiasm without destroying its vigor."—p. 55.

We are in doubt whether the author intended any intimate connection between the different parts of this book or not. It might have ended with Part I., and have fulfilled the promise implied in the title, or it might have continued through double the number of parts and have remained as incomplete as it now is. On the whole, we are glad that it did not choose the latter course. However, although, as we say, "Philosophers and Fools" is not a remarkable book, it is one that may be added to the family library not only safely but profitably.

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*The Minister's Wife; or, Life in a Country Parish.* By Mrs. A. K. DUNNING. Philadelphia: American Sunday-School Union.

WE have but little to say in favor of the average Sunday-school book. With its traditional "good" and "bad" boys, its apotheosis of flesh-mortification, and its abnormal views of life, it is not likely, we believe, to do much for the end for which it was designed. But, of course, it is the Sunday-school book as it is, and not as it might be, which meets our disapprobation. Indeed, we have met with several, which, so far from being objectionable in this respect, we consider the very best reading for young persons. The book, which is before us, we wish to be considered of this number. It has many of the good points, with as few as is possible of the bad ones of Sunday-school books.

The drift of the story may be gathered in a measure from the title.

We are introduced to the "minister's wife" on her wedding-day in the first chapter of the book. What follows is a natural picture of life, and in this it surpasses its fellows. The lady is inexperienced, and in her own mind unfit for the place she occupies. She has become reduced in circumstances by her marriage, and is oftentimes involved in doubt and perplexity as to matters of conscience and duty. Besides this she has a capricious temper, and oftentimes sorely tries her husband. But there is one secret of happiness which they constantly employ toward each other, and with excellent results, namely: speedy confession of fault and eager deference to opinion. Thus we see that the life here represented is not incompatible with life as we see it, or at least, believe it possible to be.

More than this, the characters of this book have much personality, and are not mere types. Our criticism, if we were induced to make any, would involve the discussion of a theological point, and this we desire to avoid. Compared with the class in which it is found, this work gives promise of a better order of things, and, accordingly, we do not hesitate to recommend it to our young friends.

## EDUCATION.

1. *A Latin Grammar for Schools and Colleges, founded upon Comparative Grammar.* By JOSEPH H. ALLEN and JAMES B. GREENOUGH. Revised Edition. pp. 241. Boston: Ginn Brothers. 1874.
2. *A Latin Grammar for the Use of Schools.* By J. N. MADVIG. *Translated from the Original German* by the Rev. GEORGE WOODS, M.A. The First American from the Fifth English Edition, carefully Revised and Compared with the German Editions of 1857 and 1867, with re-translations of portions of the work. By THOMAS A. THACHER, Professor of Latin in Yale College. pp. 504. Boston: Ginn Brothers. 1871.

THESE two grammars, which were brought to the notice of American classical students at about the same time, are well nigh antipodes of each other in systematic form and arrangement. The scope of the one, too, differs far more widely from that of the other than is indicated by the parallel clauses of their title-pages. We see cause, however, for congratulation to American scholars in the appearance of either of them, and *a fortiori* in that of both. For years the American instructor of Latin has had no other choice than between the unattractive grammar of Messrs. Andrews & Stoddard, and the simpler but not less objection-

able work of Professor Harkness.\* A wider option is, at least, preferable, even though we adhere to our old choice.

In the grammar of Messrs. Allen & Greenough we find a parallel in the matter of scope to the former of the two grammars just mentioned. They both have tried to combine in a single work the information which is required by Latin scholars of every grade. Their difference is in the manner of presentation and logical order. Messrs. Allen & Greenough have desired to make an accurate distinction in all cases between those principles which are worthy of immediate study, and those which are not necessary to be learned until passages in which they are applied are met with in classical authors. With this view the grammar is divided into eighty-five sections, all of which are of such nature as to require commitment to memory by the beginners, while under each of these sections minor divisions, marked *a*, *b*, *c*, etc., may be learned as occasion demands.

The peculiar feature of the system pursued in this book is found in the method of declension and conjugation. Stem-endings and the termination of the genitive singular are the criterion of declension and the basis of noun-forms. Similarly, stem and not root forms, are the criteria of conjugation. The merit of this system is, of course, solely philological. The learner has little choice. To him the labor is mechanical, at least, and that system will suit him best which furnishes the best opportunity for improving the memory.

In the rules of syntax, as presented in this grammar, we find a positive improvement, as far as beginners in Latin are concerned, over those in the old grammars. The rules are in many cases made clearer, and at very slight loss of conciseness. A single illustration will suffice. The rule for the relative pronoun is thus stated:—

“A relative agrees with its antecedent in *gender and number*; but the *case* depends on the construction of the clause in which it stands.” (§48.)

In the countries of Europe Professor Madvig's grammar has been of standard reputation for many years, but not until a few years ago was it brought practically to our notice in this country. Since that time we understand that it has been introduced into some of our

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\* If there are any of our educational friends who have not seen the Bingham Latin series, we would strongly urge them to examine them. Bingham's Latin Grammar and Bingham's Latin Reader are books that should be known to every teacher of the language of Cicero. Fully impressed with this fact, we carefully examined each in this journal some two or three years since, and pointed out its peculiar merits. It afforded us pleasure to find, in our recent excursions to various educational institutions, that some of the best had adopted this Grammar and Reader. The series are published by J. H. Butler & Co., of Philadelphia, to whom the cause of education is indebted for some of the best text-books issued in America.

colleges as a text-book for, at least, certain of the classes. As Professor Thacher intimates, however, in his preface, "this book will rarely be used by beginners." It is of too comprehensive, and, we fear, radical a character to meet the general approval of instructors—to say nothing of pupils. Its arrangement differs much from other grammars in use. For an instance: Prosody, which in most grammars is the last subject treated, and that, as if its treatment at all were more to meet a charge of incompleteness than for any importance it might possess, is made of prime importance by Professor Madvig.

Two chapters in this grammar strike us as being far superior to the treatment of the same subjects in any other grammar now in use. The first one is the chapter on the Formation of Moods. In this Professor Madvig has gone far into the signification of the termination of moods, and devotes considerable relative space to the subject. The other chapter is the one "On the Nature and Mode of Assertion, and the Time of the Thing Asserted." The bane of a school-boy's existence is the rules for the Latin subjunctive, as ordinarily presented. Professor Madvig's is the first treatment of the subject which, under the most liberal construction, can be called interesting.

His work, as a whole, however, will be best appreciated by students far enough advanced in the study of Latin to pursue it for other than conventional reasons.

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1. *The New American Primary Speller.* Philadelphia: J. H. Butler & Co.
2. *The New American Pronouncing Speller.* Same house.

We conceive that no man's attainments in scholarship justifies his indifference to the methods pursued in the education of the young. At no time in the history of the mind is it so likely to receive impressions, good or bad, right or wrong, useful or cumbersome, as between the years of six and ten. The mind is then like a blank sheet of paper, upon which must finally be written all the information which a lifetime can evolve. How necessary, then, is economy of space? The analogy holds still further. With abundant space at first, it can receive all the nonsense which the stupid teacher may impose upon it. Later in life repentance comes for the excesses of youth, whether those excesses be of physical or mental self-indulgence. It is therefore necessary that, at this period of life, one's mind should be carefully guarded from learning too much—paradox though this seem. It follows, also, that the textbooks to be used by young persons cannot be too carefully or scientifically prepared.

The little books under consideration entirely meet our approval in

this respect. They are systematic, and their system is excellent. They have an attractive form, good type, etc.; altogether they are well designed to do good service for the cause of education.

The peculiarity of these books deserves notice. The first of them, as the title indicates, is for the use of beginners. The upper half of nearly every page is devoted to an engraving of some scene familiar to the child. Here it is a drawing-room, there a school-room. A village-green, a fishing-party, a game of ball, any or every scene is made use of to catch and *fix* the child's attention. This accomplished, he is asked by the teacher to point out on the picture the various objects whose names occupy the lower half of each page in parallel columns. He is then taught to spell the name of the object pointed out. By this will be seen the design of the author. It is to exclude from the child's attention numberless words whose meanings are yet entirely useless to him, and which, therefore, only clog his memory, and intrude upon his attention names of objects which are familiar to him.

The design of the second book of the series is different from that of the first, its aim being to teach pronunciation as well as spelling. This is effected by a clear and succinct statement of the rules which obtain, as well as by frequent and judicious use of marks of accentuation.

We cordially recommend these tiny books for general use, both in our schools and in those well-regulated families in which the mother, elder sister or brother gives instruction to the junior members thereof.

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*Aids to the Study of the Classics; a new series designed to facilitate a Preparation for College.* By "C. A."

1. *Cæsar's Commentaries.*
2. *Cicero's Select Orations.*
3. *A Latin Lexicon, to accompany the Ordo Series.* New York: John Wiley & Son. 1873.

We suspect that the most serious objection which will be raised to the system pursued by the editor of this series will be prompted by prejudice. Educational institutions, in general, are nothing if not conservative, and while labor-saving inventions abound in other pursuits, an *easy road* to knowledge is believed by most professors to have no basis in fact.

The idea of an *ordo* accompanying the text of the Latin or Greek authors is not a new one. The old Delphine edition of the classics was edited on this plan, but did not necessarily present to the student the exact phraseology of the author. The result was that he was

subjected to the difficulty of a double translation, one of the words of the author, the other of those of the paraphrase. This objection the editor of the present series obviates by not departing from the words of the text, the only difference between the latter and the *ordo* being, that the arrangement of the words in the latter is in accord with the genius of the English tongue.

Our objection to the *ordo* is, mainly, for the following reason: It cannot do otherwise than tend to familiarize the student with an order or arrangement of words which not only would be unintelligible to the author who wrote them, but cannot under the most liberal construction be called Latin. This objection we cannot believe to be counterbalanced by the decrease in the amount of labor which will be required for the translation of a knotty passage. Indeed, it is the labor and ingenuity expended upon such passages by the student that are valuable for their discipline.

The plan of the *ordo* will possibly induce a more widespread study of Latin, but it cannot, we believe, be expected to produce accuracy of scholarship.

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*Higher Schools and Universities in Germany.* By MATTHEW ARNOLD,  
D. C. L. pp. 270. London: MacMillan & Co. 1874.

This is in part a second edition of the report made by Mr. Matthew Arnold of his investigation in 1865 of the schools of the Continent, under the charge of the "Schools Inquiry Commissioners." His report was first published in full in 1868, under the title, "Schools and Universities of the Continent." It is that part of it which relates to the schools of Germany which is now republished. Of course, it is a very simple matter, knowing Mr. Arnold's antecedents, to anticipate his ingenious advocacy of the German system of legal compulsion to educate, as against the system pursued in countries with a popular form of government. He is an excellent scholar himself, and naturally believes in education. He is a sincere monarchist, and, therefore, believes that the prevalence of education can best be accomplished by means of a centralized power. In this respect he fights not only the prejudices of America but of England also, where freedom to be ignorant is as stoutly clamored for as freedom to engage in a mercantile trade.

Mr. Arnold discusses, in the introductory pages of his work, the higher schools of Prussia, afterwards the rigid requirements of the schoolmasters, and lastly, the universities. Throughout the whole, we get a full conception of thoroughness and absence of sham. Indeed, whatever we may think of the means employed in Prussia for the advancement of education, their results are such that we cannot disparage them.

We may as well realize the fact, too, that until America takes some such pains as Prussia and France to see that those who wish to be teachers, or professors, shall prove, on examination, that they are qualified for their positions, we need never expect to get rid of our sham institutes, sham academies, sham colleges, etc.

## SCIENCE.

*The Principles of Science: a Treatise on Logic and Scientific Method.* By W. STANLEY JEVONS, M. A., F. R. S., Fellow of University College, London; Professor of Logic and Political Economy in the Owens College, Manchester. New York: Macmillan & Co. 1874.

Professor Jevons is already well known to students of logic as the author of a clear and comprehensive text-book discussing the elementary principles of that science. His present work is one of the most pretentious and most valuable that has yet appeared on the subject, and is more especially designed not for the student but for the scientific investigator. In the enthusiasm which has lately been aroused in the investigation of physical phenomena, the *forms* by which these results have been obtained have, in too many instances, not received the requisite attention. The purpose of Professor Jevons, however, is to show that progress is constantly going on, as well in the methods of reasoning and in the results of it as in special departments of science.

The introductory part of this work is devoted mainly to a *résumé* of the primary principles of the logic which has hitherto been in common use. An instance of a slight variation in theory from his immediate predecessors is the author's views respecting deduction and induction, he believing them not so much to be different methods of reasoning as supplementary parts of the same method.

Recognizing, however, the fact that these principles, in their simple forms, are not favorite methods in practice, the author pays special attention to those forms of reasoning which are preferred by scientific men, and it is in his treatment of these subjects that the body of his work consists. Of these the most important are the methods of measurement, of variations, of approximation and of hypothesis. The work concludes naturally with the treatment of generalization, analogy and classification, in which their bearing on scientific phenomena are shown.

*Annual Record of Science and Industry for 1873.* Edited by SPENCER F. BAIRD, with the assistance of eminent men of science. pp. 714. New York: Harper & Brothers. 1874.

To suppose it possible to comprehend in a single volume the sum total of scientific thought and investigation for even a single year

would be an absurdity of course, not to be thought of for a moment. Both the purpose intended and the result accomplished by this volume are much more limited. It is the third of a series designing to give in compendious form the most important facts ascertained in the various departments of science during the year preceding its publication.

Grant its accomplishment of this aim, yet it will not of course satisfy the specialist. He must still have recourse to the journals of his department if he will secure accuracy of information respecting the recent investigations in his specialty. Its value will be greatest to the general student of science, and the publication of the series in such excellent style is gratifying evidence that this class is rapidly becoming more numerous. The "Record" proper is preceded by a general summary which is a synopsis of what follows, and which will prove interesting even to him who lays no claim to scientific information. We most heartily commend the book.

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APPENDIX—INSURANCE: GOOD, BAD AND INDIFFERENT.

*Pamphlets of Insurance Companies in Vilification of Each Other. Circulars to Agents. Essays on Benefactors of Mankind, &c., &c.*

Under the most favorable circumstances, comparatively few insure their lives during the summer months. But fewer will do so this summer than did any other for at least a decade. Those who blame the late panic exclusively, or even chiefly, for this are much mistaken. The cause is more chronic and more radical; indeed, there are various causes. But the worst are to be traced directly to the insurance companies. The manner in which nine-tenths of these behave toward each other, as well as toward the public, is such that it would be something like a miracle if they continued to retain any part of the public faith beyond that of the most thoughtless and most credulous.

It were well if the public would confine its distrust to this class, for that it should be distrusted is what we have persistently and unflinchingly maintained in these pages for a long series of years. But we never have maintained that the faithful should be put in the same category with the faithless, or the true with the false—always the contrary.

However, it is because so large a portion of the public have confided in the faithless rather than in the faithful, and have been made to feel the consequences, that life insurance in general has fallen into such disrepute. This was to have been expected; we always predicted that the day would come, and could not be far distant, when it would be so.

It was no pleasure to us to give this warning so long in advance,

that it was given again and again in vain; nor is it any pleasure to us now to say that the most thoughtless must admit that, when our predictions seemed most gloomy and most unfounded, they were but too true. The present feeling of the public in regard to the subject is to be deplored for two reasons—it is to be deplored for the public's own sake, since legitimate life insurance is as much a public blessing to-day as it was five, ten, or twenty years ago, and has, in fact, not lost a particle of its beneficence. It is also to be deplored because it does not merely do injustice to those companies that have ever been faithful; it does them injury; it does injury to public morals by seeming to prove that if it be not better in a business point of view to be dishonest than honest, it is at least as good. The intelligent reader will have no difficulty in understanding this when we ask him to look around and see what sort of companies make the greatest display of the money of the policy-holders; as when the members of the Tammany Ring bought up valuable property everywhere, built fine houses, and got up diamond weddings, it was evident to all who could look beyond the surface of things that the money so spent was not the money of those who spent it so lavishly and ostentatiously. And it was equally clear to the same class that the day would come when all this property, all these houses and diamonds would be found to be but the proceeds of corruption and fraud.

Take, for example, those three insurance palaces on Broadway; those of the Mutual Life, the New York Life, and the Equitable Life. Pursuing our researches to Hartford, we find the Connecticut Mutual, the Charter Oak, the Etna Life, and the Traveller's ruling their respective subjects, most of them from similar palaces; and never did any despots, whether called kings, emperors, czars or sultans use the iron rod more ruthlessly.

The public has no adequate idea of the immense business these companies do in lawsuits with the widow and the orphan. Everything is *couleur de rose* as long as the worthy, enterprising company gets its premiums paid in regularly. But when the person who has been paying can pay no longer, whether he is prevented by poverty, sickness, or death, then the whole aspect of the affair is changed. The pawnbroker is often found to be a generous and liberal person to deal with compared to those great insurance "benefactors." If the party whose life is insured dies, it is ten to one but his character is traduced and vilified. He has died only because he was a drunkard, because he had some foul disease, which he had brought on himself by his bad, vicious conduct, or he has committed suicide! We do not say that all are treated thus. This would not do; even the faro banker, the thimble man, or any other gambler, however accomplished, sometimes allows his opponent to win, because the cheat would be too obvious and would defeat itself if the professor of the art always won.

Again, how few besides those who have paid dearly for their knowledge have any idea of the uses which those "benefactors" make of their mortgage system! Although they evade the laws against usury, they are the most unscrupulous of usurers. The unfortunate person who wants a mortgage on his house, or other property, must pay to one functionary a heavy "bonus," to another an exorbitant fee, for examining his title; at the same time he is told that, in order to facilitate the matter, he has to take a policy on his life. A dear mortgage before a penny is received on it; then finally, when the money is obtained, woe to the wight who cannot pay the interest promptly, or who cannot pay the principal when it becomes due, and when it is deemed advisable to demand it. Then come the foreclosures. The mortgaged property is often sold at less than one-half its value; and then, by a process known only to the initiated, it passes into the hands of the insurance "benefactors."

Let us pause here for a moment and ask, is it any wonder that the public has lost confidence in Life Insurance? Of course, the performances alluded to are kept as secret as possible; even for this purpose quite a handsome pile of money is spent annually. The facts are whispered about, however, and gradually become known. But in the meantime those fine "palaces" are built and large fortunes made—all at the expense of those who are silly enough to tax themselves so heavily as long as they live, or as long as they are able to pay, for such purposes.

But all that has been made notorious should have been sufficient to cover the whole tribe of malefactors with a mantle of infamy. Who forgets the sums contributed by each of these companies to bribe the legislature? Who forgets the sums they paid Superintendent Miller for the same fraudulent purpose?

Although we have nothing to say in behalf of Miller—never have said anything in his defence—it is not the less true that other insurance superintendents and insurance commissioners have been bribed, and are bribed at this day, as well as he. The misfortune of that functionary has been not that he has taken bribes, on a large scale, but that he has done so bunglingly—scarcely making any secret of the fact, until it was too late to conceal some ugly cases. Other superintendents and commissioners have evinced much more discretion in this part of their work; they have observed more caution in transferring to their pockets those little perquisites, which amount to more annually than four times their salaries from the State.

Long before the Miller investigation this was well known to those who devoted any intelligent attention to the *modus operandi* of the great insurance "benefactors." And if it did not show rottenness—if it did not show corruption, and fraud, what could? There was no panic then in any other business; the panic against insurance was gotten up by insurance presidents, insurance vice-presidents, insurance malefactors.

Again, who that has eyes and ears worthy of the name—who that has given even a casual thought to life insurance—is ignorant of the fact that there is not one of the great enterprising companies mentioned which does not keep in its service a pack of scribblers whose chief duty it is to issue pamphlets, circulars, and “confidential” “letters to agents” for the purpose of vilifying their rivals and proving them to be cheats! In a word, it is well known to the initiated—to all who indulge in researches into the nature of things—that there is not one of the corporations named which does not keep constantly in operation a sort of manufactory consisting principally of dark lanterns, gongs, wind instruments, kettle drums, etc., etc., for the manufacture of public opinion, for the disinterested, honorable, and “beneficent” owners thereof!

To us it does not seem in the least strange that it is those who indulge most extensively and most habitually in all the disreputable performances, above adverted to, that are the first to affect astonishment at the fact that, not only has it become very difficult to induce sensible people to insure their lives, but large numbers of those who had insured, when things wore a different aspect, are allowing their policies to lapse rather than pay out any more of their hard-earned money for what might never avail themselves or those depending on them the equivalent of one year's premium.

We have remarked above that all this does injustice and injury to those who would scorn to become rich by such means. It has ever been much more agreeable to us to point out those who deserve well of the public than those who deserve ill, and it shall always be so. We will pursue this course in the present instance; and fortunately the task is as easy as it is pleasant; for no arguments, no descriptions, no narratives, are necessary. We need only mention a few names which, to all who know them, are sufficient recommendations in themselves.

Before we do so, however, it is proper to remark that we would not place all those mentioned above as indulging in certain performances in common in exactly the same category. Thus, for instance, if obliged to choose between the word of the manager of the Mutual Life and that of the manager of the Equitable Life, we would not hesitate to prefer the latter. If obliged to trust one or the other, we would certainly trust Hyde before Winston, but even then we should regard the basis of our faith as a slippery one. The great difficulty with the Equitable manager is, that he is too apt a pupil of the Mutual manager in the art of taking as much money as possible from the public and giving back as little as possible. During the last two years he has made such proficiency in this, that in time the pupil may be expected to outstrip his master. The former has also become quite an adept in the science of whitewashing. Instance that fine coat he had put on about a year ago; this was nearly

equal to anything of the sort Winston himself had done. True, another would be needed just now—needed, indeed, both by master and pupil; but before the thing is attempted again, it is proper to bear in mind that the deeper and dirtier the stains become, the thicker and heavier must be the coat of whitewash to hide them.

There was a time when Mr. Franklin, of the New York Life, was worthy of being ranked, just like Mr. Hyde, with the most worthy of our life underwriters. But in an evil hour the ruling power of the company was placed in the hands of the Beers and the Bantas. Then commenced those ugly operations which we fear will end only in death. If the company should die before its present manager, prominent in its epitaph should be the legend; “iron-clad insurance;” or, “insurance suicide.”

On similar grounds we would make a broad distinction between the Charter Oak Life, or the *Ætna* Life, and the Connecticut Life, and the Traveller's Life. As long as the first named of these was managed by Mr. Walkley, no company was more trustworthy or more honorable. Now that gentleman is but nominally its president; the person who manages it would be much more at home in managing a brood of chickens, and teaching them to lay. Upon the other hand the *Ætna* Life was quite well managed until its secretary was made its president. Promotion has been the ruin of many; and we know no more glaring or more melancholy illustration of that phenomenon than the case of the present chief officer of that once highly respectable, sensible company. The Connecticut Mutual may have improved in its morals lately. It may be that it now pays its little bills, if not its large ones, without litigation, although we are not informed as to the fact. Let us hope, at all events, for the benefit of our *confrères* that the company has abandoned the plan of inserting advertisements in journals under the supposition that it would be declared superior to all rivals, and then withdrawing them without paying a penny, when it finds that that declaration is not forthcoming. It will be admitted that a company might treat its policy holders, and those on whose property it has mortgages, very shabbily, and yet not attain so low a depth of meanness as this. We should like to know that its present managers repudiate this sort of thing; and if they will send us an assurance to that effect, duly attested by a notary, it will afford us pleasure to place it before our readers for the benefit of all whom it may concern.

As for Prof. Batterson's two companies, neither need any description at our hands. To everybody who travels the smallest distance on any railroad in the United States, they are as familiar as the “mixed candy” or the “pop corn.” But there is this difference between the three different kinds of commodities sought so persistently to be palmed off on the unfortunate traveller, that while one has something for the twenty-

five cents he pays for the mixed candy or the pop corn, it is twenty to one that, accident or no accident, he will never get anything, as much as a cent's worth, for his insurance ticket.

Add to these the various companies whose peculiar sort of "beneficence" we have described from time to time, and three-fourths of which are now extinct—the survivors being in the last stage of consumption—and then let it be asked, is it any wonder that the public has lost confidence in life insurance? It may be asked at the same time what confidence could any intelligent public have in a combination of such companies as those sketched above, which so far admits the guilt in baseness and fraud of its principal members as to pass a resolution declaring that any journal that dares to "attack" (i. e., to criticise,) any member of that combination, will forfeit, thereby, all patronage which it might otherwise have received from that honorable body? That is, the malefactors say, in substance to the press, in the plainest terms: "Don't you dare to expose us; if you do, out comes every advertisement you have from us." What sort of confidence should a threat like this inspire! Is it not a confidence in the bad faith and the dishonesty of those who make it?

Let us not be misunderstood, however. We do not mean by anything we have said, that the companies mentioned above are those against which the public ought to be most on its guard. There are much worse companies; worse English companies, worse French companies, worse German companies, worse American companies.

The reader is aware that we speak habitually of the "good, bad, and indifferent." Well, the companies named we rank among the "indifferent"—that is, among those that need to be closely watched—those that will play a paltry trick on the widow or the orphan, whenever the opportunity presents itself; in a word, those that can and will pay, when it so happens that they see no quibble, or subterfuge, no calumnies on the dead or the living will avail them.

It is clear that since they have obtained large piles of money from the public under various pretences, they can afford to pay a certain proportion, notwithstanding the large sums they squander in display and clap-trap. Let us suppose that for every \$10,000 they get from the public they will give back \$1,000. Will any disinterested person, who understands the subject, refuse to believe that they return so little? We think not; but if otherwise, what we say is not the less a fact. The difference between \$10,000 and \$1,000 affords ample "incidental expenses" for law suits, bribes to legislators, bribes to insurance superintendents and commissioners, etc. And what builds the fine palaces? What secures the mortgages? What makes rich nabobs of all the officers?

Upon the other hand, the companies which we rank as the "good"

are those that have the will as well as the means to pay every dollar they promise in their policies, and that never engage in lawsuits, except when an attempt is made to defraud them—an attempt to swindle their *bona fide* policy-holders as well as themselves. These, like those just described as the “indifferent,” lend money on bond and mortgage, but, unlike the latter, they require no “bonuses”—they do not force the person in need of money to insure his life with them, as one of the essential conditions upon which he is to be accommodated. And still less do they seek to take advantage of the unfavorable pecuniary circumstances in which he may happen, temporarily, to be placed in order to deprive him of his property. On the contrary, the manner in which this class lend their surplus funds renders them veritable benefactors to the public, altogether independently of their faithful and honorable dealing with the widow and the orphan. And, although such companies are but few—always but a small minority as compared to the “indifferent” and “bad,” especially as compared to the latter—they are represented in all our principal cities; in Boston, in Hartford, in Philadelphia, and in Newark, as well as in New York.

We have said that it is needless to describe this class to our readers; it is scarcely necessary even to mention the names of the oldest of them. They are known to every intelligent person that ever reflects, and compares insurance companies and their managers with each other. This is eminently true, for example, of the Manhattan Life, New York, the New England Mutual, Boston, the Phoenix Mutual, Hartford, and the Mutual Benefit, Newark. If any of these has ever dealt unfairly, illiberally, or ungenerously with its policy-holders, or with those on whose property they hold mortgages, we have never met any person who would say so; whereas we have met hundreds who bear emphatic, grateful testimony to the contrary.

Far be it from us to say, however, that there are only four faithful, unswerving life companies in America. Any such statement would argue lack of intelligence, lack of candor, lack of fairness, nay, lack of all together, on our part. The old Knickerbocker Life, and the old United States Life, have each passed through vicissitudes that seemed for a time to envelop them in an ominous shadow. For a time, indeed, the former appeared to us to be in doubtful hands, but only for a very short time. Generally it has been ably managed; but it was never managed more ably or more faithfully than it is to-day. The same remark, but slightly modified, will apply to the United States Life, which has been better managed during the last three years, and is now, than it ever was before.

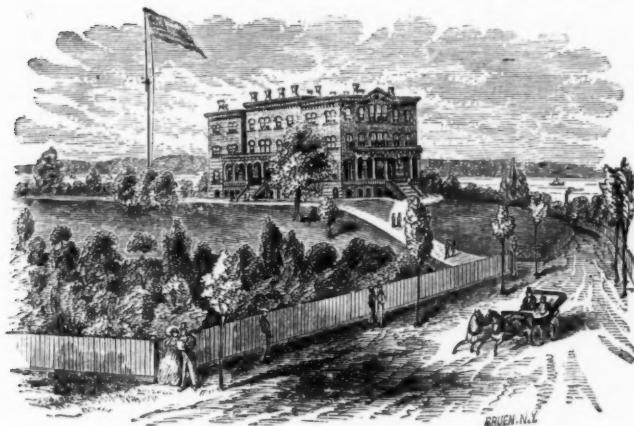
Of all the younger companies there is not one that has better earned the distinction of being ranked with the “good,” in the best characteristics of that class, than the New York Continental Life. We could

easily illustrate this fact, but both narratives and descriptions are foreign to the design of the present article, which is intended merely as a running commentary for the warm weather—a sort of bird's-eye view of the three best-defined types of insurance companies. But even in a passing glance of this kind, it would not be fair to omit the name of the North America Life in the category of the "good;" for we really do not know any branch of the business of a life insurance company in which it seems to us to indulge in any reprehensible conduct, at the present day, but entirely the reverse.

Our readers know how often we have criticised Philadelphia life companies, ranking them among the "bad" as well as the "indifferent;" and the justice of our estimates have generally been admitted even by those watchful and patriotic guardians of that good city—the daily journals. But when or where have we uttered one word in all our discussions and criticisms tending to cast the slightest *stain* on the fair, honest fame of the American Life, or the Provident Life and Trust?

In commencing this article we intended to mention the "bad" as well as the "indifferent" and "good," but when we come to carry out that intention we find that so many of that class still survive, though only in a moribund condition, that a mere list of them would occupy more space and time than they are worth. As they can do no great harm during the warm weather, except to themselves, we therefore beg leave to postpone all consideration of the whole brood until September next.

In Fire and Marine, as well as in Life Insurance, there are the indifferent and bad, as well as the good, and in pretty nearly the same proportion. Fortunately for the public, it has but a vague idea of this, the reason being that so few in proportion have their stores or residences burned, or their ships or cargoes lost at sea. All whose lives are insured must die sooner or later, so that at one time or another a demand is sure to be made on those who insure them, whereas not more than one out of a thousand of those whose property is insured against fire ever ask a penny from the fire companies. Accordingly the public is apt to regard the latter as more honest than the former, and only discovers its mistake when a great fire occurs like that at Chicago or Boston. Then, indeed, cheats enough are discovered among fire underwriters. We have at hand some curious illustrations of this; but as we postpone our comments on the sharers of life insurance, it is but fair that we should allow the sharers of fire and marine insurance a similar immunity until the dog days are over.



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- IV. The Russian Advance in Asia.
- V. The Financial Basis of Society.
- VI. What the English Intellect has done during Victoria's Reign.

- VII. Age and Vicissitudes of the Earth and its Inhabitants.
- VIII. Mayor Hall's Message and our Municipal Administration.
- IX. Notices and Criticisms.
- X. Appendix—Insurance: Good, Bad, and Indifferent.

## No. XLVI.

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- I. The Decline of Poetry.
- II. England under the Tudors.
- III. The French Tragic Drama—Corneille.
- IV. Our Aristocracy as Manufactured from the Raw Material.
- V. Ancient Africa and its Races.
- VI. American Colonial Literature.

- VII. Collegiate and Scholastic Quackery, Male and Female.
- VIII. The "Spiteful" National Quarterly and Innocent Ring-Leader Rule.
- IX. Notices and Criticisms.
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- III. Brittany: its Antiquities and its Legends.
- IV. Our Quack Doctors, and how they Thrive.
- V. Fortified Cities.

- VI. Our National Finances.
- VII. Extinct Races of America—The Mound-Builders.
- VIII. The Stela Universe.
- XI. Notices and Criticisms.
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- III. The Evolution Theory.
- IV. Archbishop Spalding.
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- VI. Assassination versus Fraud.
- VII. German View of German Unity.
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- I. Serpent-worship among the Primitive Races.
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- III. Henry Clay.
- IV. Origin and Development of the Marriage System.

- V. Grant and Greeley.
- VI. Mr. Bryant's Translation of Homer.
- VII. Circassia and the Turks.
- VIII. James Gordon Bennett.
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## No. L.

September, 1872.

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- V. New Catechism for Young Ladies—Gods and Goddesses.
- VI. The Jews in Spain.

- VII. Colleges of the Christian Brothers.
- VIII. Logic as an Agency of Reform.
- IX. Our Candidates as Reformers, Genuine and Spurious.
- X. Notices and Criticisms.
- XI. Appendix—Insurance: Good, Bad, and Indifferent.
- XII. Index to Volume XXV.

[See page xx.]

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III. The Puffing Element in American Literature.	VIII. Horace Greeley.
IV. The Planetary Theory.	IX. Notes and Criticisms.
V. The University of Pennsylvania and its New Windows.	X. Appendix—Insurance Tracts; Bible Tracts; Cloaks; Results.

## No. LII.

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I. North America before the Spanish Conquest.	Pennsylvania and its New Win- dows."
II. Motives and Struggles of Shakespeare in Setting in London.	VI. The Internal and External Fire of the Earth.
III. World Wealth.	VII. Notices and Criticisms.
IV. Jean Baptiste de La Salle.	VIII. Appendix—Insurance, Good, Bad, and Indifferent.
V. Supplicant to "The University of	

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I. The Napoleonic Dynasty.	VI. Our Wonderfully Reformed City Gov- ernment.
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III. Petrarch and his Laura.	VIII. Notices and Criticisms.
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V. Alchemy and the Alchemists.	

## No. LIV.

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I. Anaxagoras as a Scientist and Educa- tor.	VI. Edmund Burke.
II. The Evolution of Language.	VII. Progress of Chemical Theory.
III. The Myths of Modern Science.	VIII. The Horse: How he is Cheated and Abused.
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I. Responsibility of Government for Public Health.	V. The Dawn of English Drama.
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IV. Discovery of America by the North- men.	VIII. Notices and Criticisms.
	IX. Appendix—Insurance; the Spurious and the Genuine.

## No. LVI.

March, 1874.

I. Corals, Coral Reefs and Islands.	VI. Institutes, Academies, and Seminaries on the Hudson.
II. Mill and Agassiz.	VII. The Salient Characteristics of Wash- ington.
III. The Accidents of Sublunary Immor- tality.	VIII. Notices and Criticisms.
IV. Herr Strauss and his Pantheistic System.	IX. Appendix—Insurance; the Good, Bad, and Indifferent.
V. The Glacial Period; Its Cause and In- fluence.	X. Index to Vol. XXVIII.

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## THE NATIONAL QUARTERLY REVIEW.

☞ The following list includes only those whose contributions have attracted particular attention :

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## Titles of Articles.

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BLIND, KARL., London, England.....	European Nationalities and Races; German View of German Unity.
BRISTOW, DR. HENRY G., St. Louis, Mo.....	Yellow Fever, etc.
CHEEVER, HENRY R., Boston, Mass. ....	Modern Italian Literature.
DANA, ALEX H., New York.....	Philosophy of Population : Popular Illusion.
DENNNISON, PROF. HENRY, Glasgow, Scotland.....	The Works of Charles Dickens.
DOYLE, HON. DR. LAWRENCE, New York.....	The Canadas : their Position and Destiny.
GALBRAITH, REV. H. LE PER, Dublin, Ireland.....	Mexican Antiquities.
GILES, HENRY, Boston, Mass. ....	Ancient and Modern Belief in a Future State.
GREENE, CHARLES G. JR., Boston, Mass.....	The Turco-Greek Question; the Irish Church; the French Crisis.
HENZEL, PROF. CARL B., Philadelphia.....	Wills and Will-Making.
HILL, CLEMENT HUGH, Boston, Mass. ....	William Pitt and his Times.
HUDSON, JOSEPH DANA, Portland, Maine.....	Vico's Philosophy of History.
KINGSLEY, V. WRIGHT, New York.....	The American Bar : William Pinkney, John C. Calhoun, Henry Clay.
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MACKENZIE, DR. R. SHELTON, Philadelphia.....	Lord Palmerston ; the Ruling Class in England ; The Man with the Iron Mask ; Irish Law and Lawyers ; Sydney Smith and his Associates ; Illustrated Satirical Literature.
MILLS, REV. HENRY, LL. D., London, England. ....	The Saracenic Civilization in Spain.
MORRIS, CHARLES, Philadelphia.....	Extinct Races of America—The Mound Builders Ancient Africa and its Races ; Ancient Inhabitants of Europe, and whence they came.
MCLENAHAN, JOHN, New York.....	A Glance at the Turkish Empire ; Hungary, Past and Present ; Berkeley, his Life and Writings ; the Union not a League, etc.
MEZZOROCCHI, E. C., M. D., Boston.....	Count de Cavour.
MORSE, JOHN T. JR., Boston .....	The Conspiracy of Catiline ; Graham of Claverhouse and the Covenanters ; Wallenstein.
MUNSEN, REV. WILLIAM T., Portland, Maine.....	Education, etc., of Christian Ministry.
NILAN, REV. DR., Port Jervis, N. Y.....	Present Aspect of Christianity.
PAYSON, EDWARD, Portland, Maine.....	Law of Equivalents.

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PERHAULT, PROF. EUGENE, Berlin, Prussia.....Danish and Swedish Poetry.  
PRENDERGAST, THOMAS D., LL. D., London, England.....Italy, Past and Present.  
PHELPS, ALMIRA LINCOLN, Baltimore, Md., England under the Stuarts; Popular Botany.  
REED, JOS. J., Philadelphia.....The Parsees; Successive Conquests and Races of Ancient Mexico; Celtic Music; King Arthur and the Round-Table Knights.  
RYAN, PROF. D. J., St. Mary's College, Kentucky.....Sir Thomas More and his Times Sacred Poetry of the Middle Ages.  
SEARS, E. I., LL. D.....Dante; Torquato Tasso; Camoens and his Translators; Jame Fenimore Cooper; The Nineteenth Century; The Modern French Drama; Persian<sup>3</sup> Poetry; Modern Criticism; Ancient Civilization of the Hindoos; French Romances and American Morals; The Greek Comic Drama—Aristophanes; The Men and Women of Homer; Influence of Music—The Opera; The Poetical Literature of Spain Vindication of the Celts; Christopher Martin Wieland; Bombastic Literature; Female Education, Good, Bad and Indifferent; The Chinese Language and Literature; The Comedies of Moliere; The Works and Influence of Goethe; The Laws and Ethics of War; Lucretius on the Nature of Things; The Arts and Sciences among the Ancient Egyptians; The Quackery of Insurance Companies; Arabic Language and Literature, Spuriousness and Charlatanism of Phrenology; The Insane and their Treatment, Past, and Present; La Place and his Discoveries; The Mexicans and their Revolutions; The Brazilian Empire; Klopstock as a Lyric and Epic Poet; our Quack Doctors and their Performances; Kepler and his Discoveries; Chemistry—Its History, Progress and Utility; Do the Lower Animals Reason? Spinoza and his Philosophy; Commencements of Colleges, etc.; Pythagoras and his Philosophy; Leibnitz as a Philosopher and Discoverer; Our Presidents and Governors compared to Kings and Petty Princes; Italian Poetry—Ariosto; Machiavelli and his Maxims of Government; The Celtic Druids; Galileo and his Discoveries; Socrates and his Philosophy; Authenticity fo Ossian's Poems; Heine and his Works; Napoleon III.'s Julius Cæsar; Newton and his Discoveries; Alfieri; Robert Boyle and his Influence; The Ancient Phœnicians; Virgil and his New Translator; The Jews and their Persecutions; Dante and his New Translator; Greek Comedy—Menander; Martin Luther and the Old Church; Epicurus and his Philosophy; The Venetian Republic and its Council of Ten; Nicholas Copernicus; Infernal Divinities, Ancient and Modern; Orangeism in Ireland; Diogenes the Cynic; Vindication of Euripides; Erasmus and his Influence; Vassar College and its Degrees; Sophocles and his Tragedies; The Central Park under Ringleader Rule; Specimen of a Modern Educator for Young Ladies; The "Spiteful" National Quarterly and Innocent Ringleader Rule; Our Quack Doctors and How they Thrive; Mr. Bryant's Translation of Homer; Our Aristocracy as Manufactured from the Raw Material; Why the Jesuits are Expelled; The Puffing Element in American Literature; The University of Pennsylvania and its New Windows; etc., etc.  
SPRAGUE, A. P., Troy, N. Y.....The Decline of Poetry.  
STUART, PROF. J. C., Aberdeen, Scotland.....The Sciences among Ancients and Moderns.  
TROWBRIDGE, DAVID, Waterbury, N. Y.....Comets and their Orbits; Nebular Astronomy; Eclipses and their Phenomena.  
VOSBURG, J. H.....The Sorrows of Burns; The Troubadours and their Influence; Rabelais and his Times.  
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<b>ASSETS</b> , securely invested.....	<b>\$9,074,861.34</b>
<b>SURPLUS</b> , free of all liabilities, over.....	<b>875,000.00</b>
<b>DIVIDENDS</b> , paid to Policy-holders during the year.....	<b>1,070,455.48</b>
<b>INCOME</b> , for the year.....	<b>3,531,240.57</b>
<b>LOSSES</b> , paid during the year.....	<b>932,534.75</b>

## COMPARISON OF THE BUSINESS OF 1872 AND 1873.

Income.	Dividends paid Policy-holders.	Losses by Death.	Net Assets.
1872. .... \$3,413,752.45	\$943,441.71	\$831,116.32	\$8,209,325.07
1873. .... 3,521,240.57	1,070,455.48	932,534.75	9,074,861.34

An increase which affords most convincing proof of the growing and well-merited favor with which the Company is regarded by insurers.

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Policies issued.	Income.	Dividends paid Policy-holders.	Losses by Death.	Net Assets.
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1866 and '67... 9,919	2,027,651.00	50,222.00	19,050.00	2,218,314.00
1868 and '69... 16,852	4,363,812.00	461,716.00	502,544.00	5,081,975.00
1870 and '71... 19,105	5,963,392.00	1,162,412.00	1,153,056.00	7,510,614.00
1872 and '73... 20,049	6,934,993.02	2,013,897.19	1,763,651.07	9,074,861.34

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Premiums received during the year.....	\$1,175,737 39
Interest received from Investments and Rents.....	254,623 56
	\$1,420,360 95

Surplus Premiums returned to Insured and Dividends.... \$306,743 72

**Assets January 1, 1874, \$4,450,266 75.**

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**SPECIMENS OF ECHOES FROM ARTICLES ON "UNIVERSITY OF PENNSYLVANIA AND ITS NEW WINDOWS."**

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*From the Pittsburgh Daily Dispatch.*

"DR. EDWARD I. SEARS, editor of the *National Quarterly Review*, having written a scathing article on the University of Pennsylvania at Philadelphia, complaining that the students were permitted to obtain degrees without being at all qualified, PROVOST STILLE, of the debated institution, replied in still more biting style, and between him and the entire press of Philadelphia, SEARS was pretty thoroughly used up—as was supposed. But he comes to the breach again in the current number of the *Quarterly*, now on our desk, and *shows that his remarks on the graduates might apply also to the Provost*. He quotes a private letter of ten lines, written by Mr. STILLE, in which three sentences are run into one, two *simple words grossly misspelled, and four words erroneously capitalized*. This is a *terrible retribution* on the Provost. *It is clearly a fresh illustration* of the fact that many men *assuming high places as educators* are poorly qualified to discharge the functions properly belonging to such places.

"Here is a copy of the letter:

PHILADELPHIA, May 1, 1867.

EDWARD I. SEARS, Esq., LL.D.:

DEAR SIR—I have your letter of the 28th ult., addressed to "the President of Pennsylvania University" (there is no such person), and I beg to say in reply, that while our arrangements do not permit the presence of Strangers in our recitation rooms during recitation hours. We shall be happy to see you or any one else interested in the Subject at the annual public examination of our classes which takes place from the 15th to the 20th of June next—

Very respectfully  
C. J. Stillé  
Provost  
&c

"The members of the Standard Law Students' Association of Alleghany should adopt resolutions of condolence with the graduates of this University. The filters through which they respectively pass at their examinations appear to be similar in regard to looseness and poor discernment."

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*From the Cincinnati Christian Standard.*

"We have frequently called attention to the merits of this Review, and we take occasion now to repeat that any of our readers wishing an able, learned, independent, and thoroughly honest Quarterly, should take the *National*. We say this, not because we always accord with its sentiments, for we frequently find ourselves in conflict with its teachings; but because the editor is always manly, as nearly impartial as strong minds are apt to be, and possessed of such varied learning as to be able to give instruction and entertainment on any subject he discusses. Then he has such a refreshing contempt for shams, and unmasks tricksters and blustering pretenders with such skill and faithfulness, that he deserves to be upheld as a public benefactor. Witness his remorseless flaying of the Provost of Pennsylvania University, in this number."

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SPECIMENS OF ECHOES FROM ARTICLES ON "UNIVERSITY OF PENNSYLVANIA AND ITS NEW WINDOWS."

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From a well-known Scholar and Thinker.

"PHILADELPHIA, April 12, 1873.

"DEAR SIR:

"In exposing the true character of the so-called University of Pennsylvania you have earned the thanks of all friends of liberal education. The whole institution reeks with fraud, especially the 'Department of Arts,' which is exceedingly well-named, if by 'Arts' we understand 'ways that are dark and tricks that are vain.' The worst feature of the case is, that everybody (outside of the University Ring) *admits the truth of your strictures*, and yet *nobody* very much cares! Criticism by anybody living here is met by the most venomous opposition; not by denial of the facts, which are patent, but by *furious assaults, malignant slanders, and imputation of unworthy motives*. No city paper will print even the most moderate article suggesting improvements.

"The twaddle about the new building, and its windows—(those windows!)—and the 'new era,' and the 'Scientific Department,' and 'pride in our local institutions,' and such-like intolerable nonsense, continues in a perennial stream. The Department of Arts is called a 'college'—and *what a college!* The writer knows it thoroughly. It is not to be compared with any good High School. It is the thinnest humbug in the country. And the impudent Ring presume to compare it with respectable colleges. But nobody here cares. It stops the march of ideas precisely as locomotion is impeded by our long lines of mules and freight-cars, precisely as it *was* impeded by the old market-houses, and will be, for centuries, by the new public buildings. And the deadly influence of this educational upas-tree, this *School-kill* University is felt in every class, in every school in the city of Philadelphia.

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Interest and Rents received and accrued.....	383,865 93
Disbursements.....	\$2,932,601 25
Assets.....	645,031 93
Total Liabilities.....	\$6,539,325 62
<b>Surplus as to Policy Holders.....</b>	<b>\$671,841 62</b>
Number of Policies issued in 1873.....	7,220
Amount insured in 1873.....	\$13,894 62
Whole number of Policies in force.....	27,931
<b>Amount Insured.....</b>	<b>\$57,791,483 00</b>

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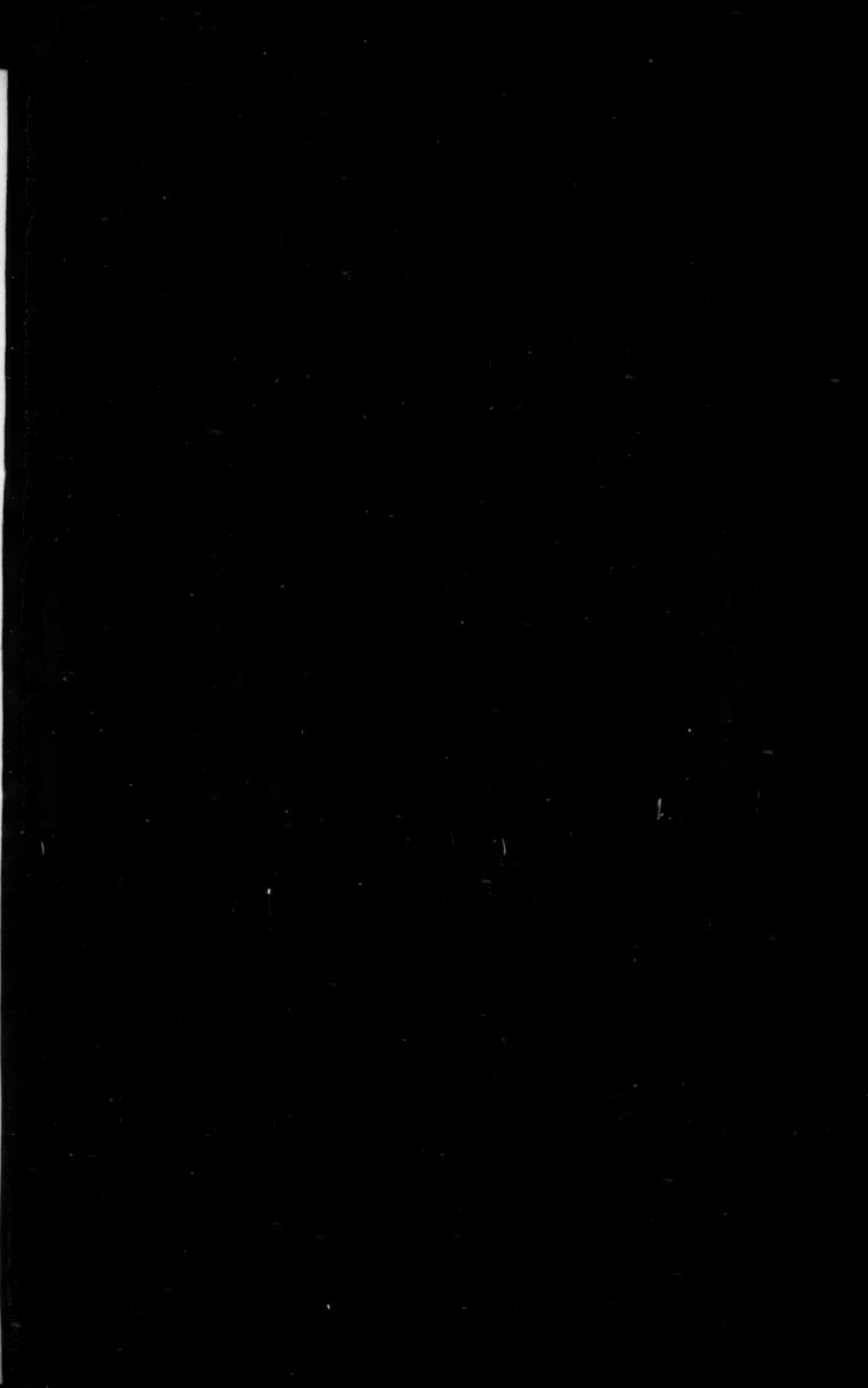
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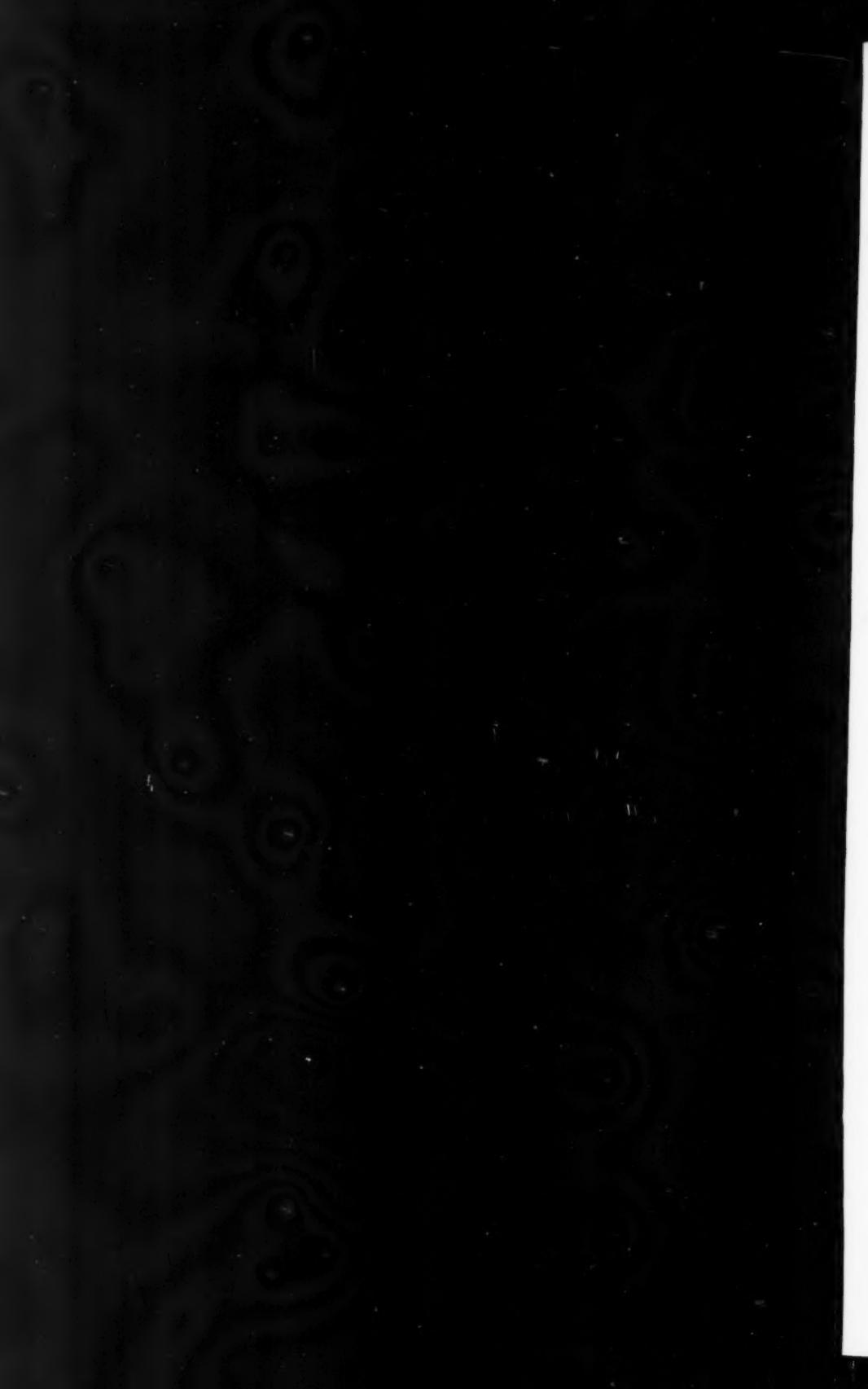
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\* \* "The place which this Review holds in current American literature is peculiarly its own, the editor bringing to its service not only a fine and fruitful scholarship, but an ardent and apparently irrepressible purpose of contesting the right of living "shams" to an existence. He does not hesitate to attack whatever seems, in his view, to fall below the standard of its pretence in any department of public interest, especially in that of education; and the volumes of this Review bristle with thorns sharpened with an artistic as well as a dexterous hand. In the current issue Dr. Sears turns his critical pen against certain "Institutes, Academies, and Seminaries on the Hudson," on which judgment is passed, favorably or unfavorably, in vigorous style." \* \*—*Boston Post.*

\* \* "There is a paper here upon "Institutes, Academies, and Seminaries on the Hudson," which bears *internal evidence of thorough truthfulness*, and may be expected to "flutter the Volscians" on the banks of the North River. There appears a reason for every statement of commendation or the reverse."—*Philadelphia Press.*

\* \* "The editor of the Quarterly, Dr. Edward I. Sears, exposes most humorously the ignorance of some of his assailants."—*New York Hebrew Leader.*

"The National Quarterly Review, of which Dr. Edward I. Sears is editor and chief contributor, is by far the best of all our American quarterlies, and is at least equal to any of the English. Brilliant, learned and strictly impartial, it has from its very commencement waged ceaseless war against every species of bigotry and intolerance, fraud, corruption and imposture."—*Philadelphia Inquirer.*

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"Some particularly fearless and original opinions heretofore expressed in the *National* have established an almost personal feeling of respect and esteem between its readers and itself. Of this kidney are the views expressed by the author of the paper in the present (December) number on "Our Millionaires and their Influence." The writer puts into words what many of us have been feeling for a long time, that the sluicing of money into the channels guided by a few capitalists is going to have the gravest effect upon national honor and progress."—*Philadelphia Bulletin.*

"Pour bien apprécier cet écrivain il faut le comparer à ces dévanciers dans la littérature critique Américaine, et l'on verra quel pas immense qu'il fit faire."—*La Presse, Paris.*

"The editor, Edward I. Sears, LL.D., has a scholarly mind coupled with a critical spirit, which gives the Review a decided character and a value above those which never express a decided opinion, but shift with the current. There is a wholesome spirit of freedom presiding over its columns which the thoughtful will appreciate. The country needs the *National Quarterly*, for it is, *sui generis*, moving in an orbit peculiarly its own."—*Providence Post.*

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- II. WOMAN'S DUTIES AND RIGHTS.
- III. SOLAR HEAT AND ITS MODE OF ACTION.
- IV. SWIFT, AND HIS ALLEGED TREATMENT OF VARINA, VANESSA  
AND STELLA.
- V. COTTON GROWING, PAST, PRESENT, AND FUTURE.
- VI. ANOTHER EXCURSION AMONG SEATS OF LEARNING, GENUINE AND  
SPURIOUS.
- VII. MR. MOTLEY'S JOHN OF BARNEVELD.
- VIII. NOTICES AND CRITICISMS.
- IX. APPENDIX—INSURANCE; GOOD, BAD AND INDIFFERENT.

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